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Blackwell
1853

J. Thompson

THE

SATYRS

OF

PERSIUS.

Tranſlated into *ENGLISH*

BY

THOMAS SHERIDAN, D.D.

Si te ad ſtudia revocaveris, omne vitæ faſtidium effugeris; nec noctem fieri optabis tædio lucis, nec tibi gravis eris, nec aliis ſupervacuus. Sen. de tranquill.

DUBLIN:
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90. c. 52.

TO

The RIGHT HONOURABLE

THE

LORD VISCOUNT

MONTCASSELL.

My LORD,

I Dedicate to You this *Edition* and *Tranſlation* of *Perſius*, as an Acknowledgment for the great Pleaſure you gave me in the firſt Part of your Education, which, by your own Application and Goodneſs of Temper, was attended with a Succeſs equal to my Wiſhes.

AND ſince You ſtill proceed in the ſame Paths of *Diligence* and *Virtue* in the *Univerſity*, where You have already diſtinguiſhed Your ſelf in a very ſhort Time, it lays a farther Obligation upon me, to return You my

Thanks in this publick Manner, for having ſo faithfully regarded the laſt Advice, which I gave You.

WHEN I hear from your *Governours*, with what *Reſpect* and *Deference* You treat them! How chearful You are in your *Obedience* to their Commands! That You are conſtant in all *Duties*, enjoined You by the *Statutes*, (too much hitherto neglected by thoſe of your Quality;) That you are *regular* in your Life; *decent* in your Behaviour; *good-natured* and *civil* to your *Companions*, whom You have prudently choſen from among the Beſt; that You are *diligent* in your Studies; with many other Additions to your Character, which very much redound to your Honour; I then return my Thanks to God, and think all my Labour, on your Account, rewarded in the nobleſt and the beſt Manner.

YOU are now in a Situation of taking two the moſt delightful *Proſpects*, that a generous Mind can have. *Firſt*, You

You can look back upon a good and honourable *Reputation*, left behind You among your *School-fellows*. You can behold that ardent *Emulation* in moſt of them, which you kindled in their *Breaſts* by your *Example*, and thus You ſee Your ſelf a bleſſed Inſtrument of bringing others into the Road of *Honour* and *Virtue*, which you naturally followed upon the firſt Direction. The next *Proſpect* is, That You are now placed on a more publick Stage, among the hopefulleſt young Gentlemen of this *Kingdom*, who are already ſo far influenced by your *Example*, that they rather ſeem willing to contend with You in the Race, than to follow; and this by your own Encouragement. Conſider, my Lord, the Good You now do, is not confined to the *preſent Age*, but thoſe to come ſhall ſhew the Effects of your *Virtue*, and *Poſterity* ſhall bleſs You for giving an Advantage to them, which they can only requite, by the greateſt Eſteem they will preſerve for your Memory.

I ſhall make You no *Complements* upon your *Birth* or *Title*, for which, *You* and your *School-fellows* will witneſs for me, That I never did once either diſtinguiſh or ſpare You, while You were under my Care. Neither ſhall I ever allow You any *Merit* from the meer *Advantages of Fortune*. Beſides, I always obſerved You much more fond of the Genealogies of the *Greek* and *Roman Heroes*, than of your own. There You found ſo many wonderful *Examples* of *Piety*, *Wiſdom*, *Juſtice*, *Fortitude*, *Love to their Country*, *Faithfulneſs to their Friends*, every Action *great*, *noble*, and *truly humane*, that it is not to be wondered your Character exceeds your Years, when You endeavoured to borrow moſt of it from them; for which every wiſe Man will acquit You, ſince there are ſo *few Examples in the preſent World*, that will deſerve your Imitation. But, *the great Characters of Antiquity* are ſuch, as You may ſafely follow in every thing th

is *great* and *good*. And although it hath been your *Misfortune* to live in a *Country*, not the moſt inviting Scene to employ thoſe *Talents*, which God hath given You, and which your own good Diſpoſition, added to the Care of your Inſtructors, is ſo likely to improve; yet let not that be a Diſcouragement from perſevering to qualify Your ſelf, for appearing one Day, where You can ſhine to more Advantage.

But my *Zeal* for your *Happineſs* makes me forget, that You are now under *Governours* much fitter to direct You in your future Conduct. I ſhall therefore only join with them in my good Wiſhes for a Bleſſing on their Labours. *Si agricolam arbor ad fructum perducta delectat; ſi paſtor ex fœtu gregis ſui capit voluptatem; ſi alumnum ſuum nemo aliter intuetur quam ut adoleſcentiam illius ſuam judicet, quid evenire credis his qui ingenia educaverunt, et qui tenera formaverunt, adulta ſubito vident? Aſſero te mihi. Meum opus es.* Sen. Ep.

Ep. 34. My Caſe, my Lord, is the very ſame. You are a *Plant of my own Rearing*, and although You be now removed to another Soil, the ſame Delight, which I conceived at your *proſperous Growth*, makes me earneſt in my Expectations to ſee the *Fruit*. May You never diſappoint our Hopes, but become a *true Son of the Church*, a *loyal Subject to your Prince*, a *faithful Friend to your Country*, and an *Honour to the Age You live in*. May all Happineſs and Succeſs attend You, to the laſt Period of your Life.

I am,

My LORD,

With true Reſpect,

Eſteem and Affection,

Your moſt obedient, and

Moſt humble Servant,

THOMAS SHERIDAN.

TO

TO THE

READER.

MY Deſign in the following *Tranſlation* being to give as much Light, as I could, into the Meaning of a very *obſcure Author*, I hope I ſhall be diſpenſed with, for ſtudying *Eaſineſs* of Style, rather than *Elegance*. And if I have failed in any Place of the true Meaning, (which I have too much Reaſon to apprehend) I ſhall be very glad to accept of a *better Interpretation* from any Gentleman, who will give himſelf the Trouble of ſending it to the *Printer* hereof, by whom it ſhall be faithfully

faithfully inſerted in the next Edition; provided it meets with the *Approbation* of two or three Friends, upon whoſe Judgment I ſhall chiefly depend.

I have collected from thoſe Editors, who are in moſt Eſteem, ſome of their beſt Notes, and have likewiſe added great Numbers of my own, which I met with in my Reading with a View to this Author.

I followed the *Stops* where I thought them better in one *Edition* than another, yet in ſeveral Places made Alterations of my own, which I hope do rather clear the Senſe than interrupt it.

It may be expected I ſhould give ſome Reaſon, why I made choice of an *Author* ſo *very difficult*, and of ſo little Elegance to dedicate and recommend it to a young *Nobleman*. This I did rather on account of the Materials, which it contains, than the Beauty of the Verſe, or the Purity of the *Latin*. And therefore, the better to explain my ſelf, I ſhall give a Sketch of every *Satyr*, in as ſhort a Manner as I can, from which the Reader will eaſily obſerve, that it is a *Book* well fitted for the Peruſal of a young *Nobleman*, and very neceſſary to direct him in the Conduct of the moſt important Parts in *Life*. *Firſt* then, As he is to be a *Speaker in Publick*, the firſt *Satyr* warns him againſt an affected

fected Magnificence of Words, where much Noiſe and little Senſe is contained, too often the Caſe of our *Modern Orators*, who rather dazzle and perplex the Underſtandings of the Hearers, than inform their Judgments; whereas *Reaſon* and *Truth* ſhew always to the beſt Advantage, in the plaineſt Dreſs.

Secondly, As it is his chief Duty to have right and worthy Notions of a *Supreme Being*, and to know how to approach him with a ſincere Heart upon all Occaſions whatſoever; the ſecond *Satyr* points out a properer Way of publick *Worſhip*, and is a fine Invective againſt *Hypocriſy* and *Superſtition*.

Thirdly, As it is of the utmoſt Advantage to a Man's Character, to be *active* and *punctual in Buſineſs*; the third *Satyr* ſhews the Folly of *Procraſtination*; and the great Neceſſity there is of employing our Time to the beſt Purpoſes, with a View to our future Lives, fixing ſome *proper* and *certain End*, to which all our Actions ſhould be directed.

Fourthly, As it is the Buſineſs of every Perſon, who is entitled to a Share in the *Legiſlature*, to improve his *Talents*, by the *Cultivation of his Underſtanding*, or elſe not to undertake any *publick Employment*; the fourth *Satyr* expoſes the Folly of thoſe, who think themſelves ſufficient for State Affairs,

by

by the bare Merit of their *Family*, or *Titles*, without any farther Qualifications.

Fifthly, Perhaps I may be cenſured, as partial in my own Favour, for commending the Gratitude of *Perſius* to his Maſter *Cornutus*, in the fifth *Satyr*, (which is excellent in its Kind;) and may be thought to have an Eye to my own Intereſt, if I recommend it to the young *Lord* it is inſcribed to. But having already ſaid in my *Dedication*, that I am rather indebted to Him, I think my ſelf ſafe in that Reſpect. But, what is of the utmoſt Conſequence to any Man, there is towards the latter End of this *Satyr*, a moſt exalted Lecture, inſtructing us in the true *Freedom of the Mind*, which is in every Man's own Power, by the Virtue of *Reſolution*. And, what ſets it above all other Kinds of *Freedom*, NO POWER UPON EARTH CAN TAKE IT FROM US.

Sixthly, As every Man, who has been concerned in *publick Affairs*, or *publick Employments*, is glad at laſt to ſteal aſide from the World; the ſixth *Satyr* gives a moſt uſeful Inſtruction, by teaching us the Bleſſings of *Retirement* and *Content*; the true Uſe of *Riches*; and the Folly of *Ambition* and *Avarice*; and eſpecially expoſes the Weakneſs of thoſe, who are too anxious in providing for their *Poſterity*.

This

This is the Sum of the *Author* which I dedicate to my *Scholar*, and I ſhall farther ſtrengthen my Recommendation by the Authority of St. *Auſtin*, who, as I have obſerved in the *Notes*, was ſo highly pleaſed with ſome few Lines of the third *Satyr*, that he calls them a *Syſtem* of *Morality*.

AULI PERSII FLACCI

VITA.

AULUS Perſius Flaccus natus eſt pridie Nonas Decembris, Fabio Perſico, L. Vitellio Coſſ. deceſſit VIII. Kal. Dec. Rubrio Mario, Aſinio Gallo Coſſ. Natus in Etruria Volaterris, Equeſ Romanus, ſanguine et affinitate primi ordinis viris conjunctus. Deceſſit ad octavum milliarium via Appia, in prædiis ſuis. Pater ejus Flaccus pupillum reliquit moriens, annorum fere ſex. Fulvia Siſennia mater nupſit poſtea Fuſio, Equiti Romano: et eum quoque extulit intra paucos annos. Studuit Flaccus uſque ad annum XII. Volaterris: inde Romæ apud Grammaticum Remmium Palæmonem, et apud Rhetorem Verginium Flaccum. Cum eſſet annorum xvi. amicitia cœpit uti Annæi Cornuti, ita ut ab eo nuſquam diſcederet: à quo introductus aliquatenus in philoſophia eſt. Amicos habuit à prima adole-

adoleſcentia Cæſium Baſſum, et Calpurnium Staturam, qui eo vivo juvenis deceſſit. Coluit ut patrem Servilium Numanum. Per Cornutum cognovit Annæum etiam Lucanum, æquævum auditorem Cornuti. Nam Cornutus illo tempore Tragicus fuit, ſectæ Stoicæ, qui libros philoſophiæ reliquit. Sed Lucanus adeo mirabatur ſcripta Flacci, ut vix retineret ſe illo recitante á clamore, quin illa eſſe vera poëmata diceret. Sero cognovit Senecam, ſed non ut caperetur ejus ingenio. Uſus eſt apud Cornutum duorum convictu doctiſſimorum, et ſanctiſſimorum virorum, acriter tum philoſophantium, Claudii Agatarni medici Lacedæmonii, et Petronii Ariſtocratis Magnetis, quos unice miratus eſt et æmulatus, cum æquales eſſent, et Cornuto minores. Ipſe etiam decem fere annis ſumme dilectus à Pæto Thraſea eſt, ita ut peregrinaretur quoque cum eo aliquando, cognatam ejus Arriam uxorem habente. Fuit morum leniſſimorum, verecundiæ virginalis, formæ pulchræ, pietatis erga matrem et ſororem et amitam exemplo ſufficientis. Fuit frugi et pudicus. Reliquit circa H-S XX. matri et ſorori: ſcriptis tantum ad matrem codicellis, rogavit eam ut daret Cornuto ſeſtertia, ut quidam dicunt, centies, ut alii volunt, argenti facti pondera viginti, et libros circa ſeptingentos, ſive bibliothecam ſuam omnem. Verum Cornutus ſublatis libris, pecuniam ſororibus, quas frater hæredes fecerat, reliquit. Et raro, et tarde ſcripſit. Hunc ipſum librum imperfectum reliquit, verſus aliqui dempti ſunt in ultimo libri: et quaſi finitus eſſet, leviter recitavit Cornuto: et Cæſio Baſſo petenti ut ipſe ederet, tradidit edendum. Scripſerat etiam in pueritia Flaccus Prætextam, et Ὀ'δοιπορικὸν librum unum, et paucos in ſororem Thraſeæ Arriæ matrem verſus, quæ ſe ante virum occiderat. Omnia autem Cornutus auctor fuit matri ejus, ut aboleret. Editum librum continuo mirari homines, et diripere cœperunt. Deceſſit autem vitio ſtomachi, anno ætatis XXX. Sed mox ut à ſchola et magiſtris deverterat, lecto libro Lucillii decimo, vehementer Satyras componere ſtuduit: cujus libri principium imitatus eſt: ſi-

bi

bi primo, mox omnibus detrectaturus, cum tanta recentium poëtarum et oratorum inſectatione, ut etiam Neronem culpaverit. Cujus verſus in Neronem cum ita ſe haberet,

Auriculas aſini Mida rex habet,

in hunc modum à Cornuto ipſo tantummodo eſt emendatus,

Auriculas aſini quis non habet?

ne hoc Nero in ſe dictum arbitraretur.

AULI PERSII FLACCI

SATYRÆ.

PROLOGUS.

NEC fonte labra prolui Caballino;
Nec in bicipiti ſomniaſſe Parnaſſo
Memini, ut repente ſic Poëta prodirem.
Heliconiadaſque, pallidamque Pyrenen
Illis relinquo, quorum imagines lambunt
Hederæ ſequaces: Ipſe ſemipaganus

Line 1. *Caballino.* The Fountain *Hippocrene*, ſaid to be made by the Foot of the Horſe *Pegaſus*, by a chance Stroak, as he flew along with *Bellerophon*.

L. 2. *Parnaſſo.* A Mountain of *Phocis*, ſacred to *Apollo*, an the *Muſes*, having two Summits, one called *Tithorea*, and th other *Hyampeus*, according to *Herodotus*. *Juvenal*, and other P ets call them *Cirrha*, and *Niſa*; one dedicated to *Apollo*, and t other to *Bacchus*.

In this Paſſage *Perſius* alludes to *Ennius*, who pretended that dreamed *Homer*'s Soul had got into him by Tranſmigration.

L. 4. *Heliconiadas.* By the Figure *Epenthefis*, put for *Helic das*. The Muſes had the Name *Heliconides* from a Mountair *Phocis*, called *Helicon*, dedicated to *Apollo*, and the *Muſes*.

Pyrene. A Spring at the Foot of the Mountain *Acrocorin* which for it's extraordinary clearneſs was ſaid to be frequ by the Muſes.

THE

SATYRS

OF

AULUS PERSIUS.

The PROLOGUE.

I Do not remember I took a hearty Draught of the *Pegaſean* Fountain, or that I dreamed like *Ennius* on the two headed *Parnaſſus*, that all of a ſudden I ſhould commence a Poet. It is to them alone I reſign the *Muſes*, and the pale *Pyrene*, whoſe Images, on account of their fine Performances, are crowned with Ivy; As for my ſelf, I am but half a Poet, yet Iven-

L. 5. Imagines lambunt. A very proper *Metaphor*, becauſe the Ivy Leaf is in the ſhape of a Tongue.

Poets had their Buſts or Statues ſet up in the Library of *Apollo Palatinus*, crowned with Ivy. *Iſta exquiſita & cum imaginibus ſuis deſcripta ſacrorum opera ingeniorum.* Sen. lib. 1. de tranquil.

Ut dignus venias hederis & imagine macra. Juven. Sat. 7.

L. 6. Semipagano, Half a Poet. *Pagus* ſignifies a Village, from the *Dorick* Word παγη, which ſignifies a Fountain; Becauſe the Ancients, at the erecting of Villages, had a Regard to the Convenience of Water. In this Paſſage, I am inclined to think that *Perſius* does not mean himſelf to be *half a Ruſtick*, as the *Commentators* would have it, but rather alluding to the firſt Etymology of the Word, that he is a Perſon who has only taken half a Draught of the *Muſes* Fountain.

Among the Ancients the Perſon, who was not yet a Soldier was called *Paganus*. Hence we find *Scævola* upon the *Lex Falcidia*, *Si dum Paganus erat, fecerit teſtamentum, militis tempore*

Ad ſacra vatum carmen affero noſtrum.
Quis expedivit pſitaco ſuum χαῖρε?
Picaſque docuit noſtra verba conari?
Magiſter artis ingenîque largitor
Venter, negatas artifex ſequi voces.
Quod ſi doloſi ſpes refulſerit nummi,
Corvos Poëtas, & poëtrias picas
Cantare credas Pegaſeïum melos.

codicillos, lex falcidia tw codicillis locum non habet, in teſtamento locum habebit. Vid. Calvin. Lexic. jurid. in voce paganus. Therefore he might mean in that Senſe *half a Poet.*

7. *Ad ſacra vatum.* *Auguſtus* had a Temple erected to *Apollo* and the *Muſes*, at his own Palace, which was a Library for Poets.

8 *Quis expedivit, &c.* Here he does not mean that it was neceſſity which put him upon writing (for he was a noble Man in very good Circumſtances) but he rather laſhes at thoſe *Poetaſters*, who writ for Bread, and conſequently were low, and inſipid in their Performances. Who had nothing better than imperfect Imitations of ſuch as were truly worthy of the Name of Poets, for which Reaſon, he very judiciouſly compares them to *Parrots* and *Pyes.*

ture

ture to bring my Writings among the rest, to the Temple of the Muses. Who taught the Parrot it's usual Complement of χαῖρε? and Pyes to endeavour at Human Speech? Who but that Master of Art, and Bestower of Wit, *The Belly*---- which sets Men upon attempting Things almost impossible; for if the Hope of Money does but once glitter in their Thoughts, you shall see Crows, and Pyes, sing like *Apollo*, and the *Muses*.

χαῖρε, a Word which they taught their *Parrots*.

11. *Magister artis, &c. Pliny*'s Description of the Belly agrees very well with *Persius*. *Pessimum corporum vas instat ut creditor, & sapius die appellat. Hujus gratia præcipue avaritia expetitur: huic luxuria conditur: huic navigatur ad Phasin: huic profundi vada exquiruntur, &c.* Nat. Hist. lib. 26. c. 8.

13. *Corvos poetas. Macrobius. Saturn. lib.* 2. *c.* 4. Speaking of *Augustus Cæsar*, has this Passage. *Sublimis Actiaca victoria revertebatur, occurrit ei inter gratulantes corvum tenens, quem instituerat hoc dicere, Ave, Cæsar, victor, imperator. Miratus Cæsar officiosam avem viginti millibus nummum emit.------- Idemque miratus in pica hanc quoque redemit.* Which plainly makes out, what I hinted in the Translation, that the Power of Money sets Men upon attempting Things, which seem to be even against Nature it self.

A U L I

PERSII FLACCI

SATYRA PRIMA.

P. O Curas Hominum! ô quantum est in rebus inane!
Quis leget hæc? M. Min' tu istud ais? nemo Hercule. nemo.
Vel duo, vel nemo. P. Turpe et miserabile. M. Quare?
P. Ne mihi Polydamas, et Troïades Labeonem
Prætulerint.----------

L. 3. vel duo vel nemo. Agreeable to these common Phrases of the Greeks ἢ ὀλίγοι ἢ οὐδεὶς. or ἢ τὶς ἢ οὐδεὶς. θαυμάζει τὶς ἢ οὐδεὶς. *Ælian. de animal. lib. 7. c. 8.*

L. 4. Polydamas. A noble *Trojan* the Son of *Antenor*, and *Theano*, who altho' he was marryed to *Lycaste* the Daughter of *Priam*, betrayed the City of *Troy* to the *Greeks*, who burned it. It is very probable that *Persius* levels at *Nero* under this covert Name, Since they both agreed in one Circumstance. The one betrayed a Town to be burned, and the other actually burned *Rome*. *Cicero*, in the first Epistle of his seventh Book to *Atticus*, has this remarkable Passage. *aliter sensero? αἰδεομαι non Pompeium modo, sed* τρῶας ϗ τρωάδας. Πούλυδαμάς μοι πρῶτος ἐλεγχείην ἀναθήσει. *quis? tu ipse scilicet, laudator & scriptorum & factorum meorum.*

Troïades. The *Roman* Nobility, as being descended from the *Trojans*.

SATYR

SATYR I.

The ARGUMENT.

This Satyr is a Dialogue between Persius, *and his Friend; in which he exposes the corrupt Taste both of the Roman Orators, and Poets. Now and then he has a Lash at* Nero. *We shall think it very just, and seasonable, if we only observe the Character which* Petronius Arbiter *gives of this Age.* Nuper ventosa istæc & enormis loquacitas Athenas ex Asiâ commigravit, animosque juvenum ad magna surgentes, veluti pestilenti quodam sidere afflavit, semelque corrupta eloquentiæ regula stetit, & obmutuit. *And as to their corrupt Taste in Poetry, he says thus* ------Multos, ô juvenis, carmen decepit; nam ut quisque versum pedibus instruxit, putavit se continuo in Heliconem venisse. Sic forensibus ministeriis exercitati, frequenter ad carminis tranquillitatem tanquam ad portum faciliorem refugerunt; credentes poëma facilius extrui posse, quam controversiam sententiolis vibrantibus pictam.

P. O the ridiculous Cares of Men! How much Vanity in their Pursuits! Who will read my Satyrs? M. Speak you this to me? Why none; or what is next to none, very few. P. Base and wretched indeed. M. Why do you think so? P. Because there is such a Degeneracy of Taste in the present Age, that I fear *Nero*, and the Nobility of *Rome* will prefer Poet *Labeo* to me.

Labeo. A bad Poet, who translated *Homer*, and a great Favourite with *Nero*. It moves a person's Indignation much to have an Inferior prefer'd to him. This makes *Menander* say,

Ὄνον γένεσθ' κρεῖττον, ἢ τοὺς χειρόνας
Ὁρᾶν ἑαυτοῦ ζῶντας διαπρεπέστερον.

----M. nugæ

--------M. Nugæ. Non, si quid turbida Roma
Elevet, accedas: examenve improbum in illa
Castiges trutina: Nec te quæsiveris extra.
Nam Romæ quis non? P. Ah, si fas dicere! sed fas
Tunc, cum ad canitiem, et nostrum istud vivere triste
Aspexi, et nucibus facimus quæcunque relictis:
Cum sapimus patruos, tunc, tunc, ignoscite. M. Nolo.
P. Quid faciam? sed sum petulanti splene cachinno.
M. Scribimus inclusi, numeros ille, hic pede liber,
Grande aliquid, quod pulmo animæ prælargus anhelet.
P. Scilicet hæc populo, pexusque, togaque recenti,
Et natalitia tandem cum Sardonyche albus,

L. 5. *Elevo.* is either to raise or lessen. In this Place I take it rather in the sense of lessening. And the most elegant Authors use it so. *Movere risum oratoris est quod frangit, quod impedit, quod elevat.* Cic. de orat.

Quintus Fabius res gestas in Hispania elevavit. Liv.

L. 7. *Trutina.* Is the Handle of the Scales, thro' which the Ballance plays. Here it is metaphorically used, as it is in *Cicero.* *Ad ea probanda, quæ non aurificis Statera, sed quadam populari trutina examinantur.* de orat.

Nec te quæsiveris extra. This is exactly a Precept of the *Stoicks*, who have it thus. Τῇ δόξῃ τῶν ἐκτὸς μὴ κέχρησο πρὸς τὴν σεαυτοῦ κρίσιν, ἀλλὰ σαυτῷ καὶ τοῖς κρείτοσι, ταυτὸν δὲ εἰπεῖν, τῇ ἀληθείᾳ. *Ad ferendum judicium de te noli consulere ea quæ sunt extra te, sed teipsum; & quæ præstantiora sunt adhibe, nempe veritatem.*

Introrsum bona tua spectent. Decretum hoc Stoicum. Sapientem ex sese aptum esse. Sen. ep. 7.

Judex ipse sui, totum se explorat ad unguem;
Quid proceres, vanique ferat quid opinio vulgi
Securus---------- Auson. in acroas. Pythag.

L. 9. *Vivere triste.* A Græcism Τὸ ζῶν ἡμῶν. Put for *vitam tristem.*

10. *Nucibus relictis.* Having laid aside our childish Plays. *Suetonius*, in the 83*d*. Chap. of *Augustus*'s Life, has this Account----

M. Your

M. Your fears are Trifles; for you are not obliged to ſubmit to their Opinions, if *Rome* ſhould injudiciouſly decry any thing you write; you are not to weigh your Merit in her unequal Scales; nor too much depend upon the common vogue; for who is not in this corrupt Town a----- P. Could I but ſpeak my Thoughts freely------ I know no reaſon why I ſhould not; when I behold the Follies of Mankind turning Poets in their old Age, and whatever other wretched Faults we are guilty of from the time we lay aſide our Boys-Play, ſince I am only going to act the Part of a *Cenſor*, I hope you will pardon my Animadverſions. M. I will not. P. But I cannot ſuppreſs my Inclination to laugh Men out of their Follies, my Spleen is ready to burſt. M. *What harm do we do you?* We write in our Cloſets one in Verſe, and the other in Proſe, ſomething truly grand, and ſublime, which requires all the Force of our Lungs for the Expreſſion. P. Then this is the Reaſon that the Poet ſets his Locks off to Advantage, and dreſſes in his beſt Gown, all in white, with his Birth-day Ring, in order to read his

nucibuſque ludebat cum pueris minutis quos facie et garrulitate amabiles undique conquirebat, præcipue Maures et Syros. Beroaldus ſays he met with the Expreſſion of *caſtellatis nucibus* in a very ancient Author. But nothing can explain it better than,

Quatuor in nucibus non amplius alea tota eſt,
Cum ſibi ſuppoſitis additur una tribus. Ovid.

L. 11. *Cum ſæpimus patruos.* When we are as ſevere as Uncles. They were very ſtrict with their Nephews during their Guardianſhip. *Qui in reliqua vita mihi eſſet, fuit in hac cauſa pertriſtis quidem patruus, cenſor, caſtigator.* Cic. pro Cæl.

L. 12. *Cachinno onis.* An intemperate Laugher. *Si ridere conceſſum eſt, vituperetur cachinnatio.* Cic. The word *Petulans* is likewiſe very well explained by *Cicero* in his Book *de Oratore*. *Si quis mihi male dicit petulans & plane inſanus videtur.*

L. 16. *Sardonyx.* A Stone of a mixture white and red.

Sede

Sede leget celsa, liquido cum plasmate guttur
Mobile colluerit, patranti fractus ocello.
Heic, neque more probo videas, neque voce serenâ
Ingentes trepidare Titos, cum carmina lumbum
Intrant, et tremulo scalpuntur ubi intima versu.
Tun' vetule auriculis alienis colligis escas?
Auriculis, quibus et dicas cute perditus, ohe!
M. Quo didicisse, nisi hoc fermentum, et quæ semel intus
Innata est, rupto jecore exierit caprificus?
P. En pallor, seniumque! ô mores! usque adeone
Scire tuum nihil est, nisi te scire hoc sciat alter?
M. At pulchrum est, digito monstrari, et dicier, *hic est.*
Ten' cirratorum centum dictata fuisse
Pro nihilo pendas? ecce inter pocula quærunt
Romulidæ saturi, quid dia poëmata narrent.
P. Heic aliquis cui circum humeros hyacinthina læna est,

L. 17. *Sede leget celsa.* Poets were obliged at *Rome* to read their Works publickly.

Auditur toto sæpe poeta die. Mart. lib. 10 Ep. 70

Both Poets, Orators, and Philosophers, read their Works in publick, which is plain from several Passages in ancient Authors as in *Plin. lib. 9. c. 27. Senec. Ep. 7. Arrian Epictet. c. 17. lib. Sen. in præm. lib. 4. controvers. Plin. lib. 7. Ep. 17. lib. 2. Ep. 19.*

Juvenal. ——— *At si dulcedine famæ*
Succensus recites Maculonus commodat ædes.

Massus cum toto anno unum librum excudit, et elucubravit, rogare alios et ambire cogitur, ut sint qui dignentur audire; et nec id quidem gratis; nam et domum mutuatur, & subsellia conducit, et libellos spargit. Quintil. de causis corrupt. eloquent.

Plin. lib. 36. c. 12. *Plasmate autem recitaturi poeta formabant & fingebant vocem, eamque molliorem & suaviorem reddebant.* which *Quintilian* remarks of the Poets in his time *lib. 1. c. 14. sic autem lecto virilis, & cum suavitate quadam gravis, & non quidem per se similis, quia carmen est, & se canere poeta testantur.* It was a Custome among Poets and Orators to make a Gargle for their Throats, in order to speak clear, and distinctly. *Audiant hæc adolescentuli: audiant hi quibus psallendi in Ecclesia officium est: deo non voce, sed corde cantandum: nec in Tragœdorum modum gutture, & fauces dulci medicamine colliniendas, ut in Ecclesia theatrales moduli audiantur, & cantica, sed in timore, in opere, in scientia scripturarum.* Hieronym. in Epist. ad Eph. c. 5.

L. 18. Fractus, effeminate. *Non enim puerum fœminæ vocis exilitate frangi volo.*

Works

Works to the people; prepares a Gargle for his Throat, to improve his Voice, and an ogling Look for his Audience. Hence it is that ſome of the nobleſt *Romans* are fired with indecent Extaſie, thro' the Provocation of his wanton Poems. Is it thus you wretched old Debauchee, that you ſtudy to pleaſe their Ears with laſcivious and indecent Expreſſions, 'till you have even tired your ſelf? M. But to what purpoſe have I theſe Talents if I conceal them? *I cannot*-----The Ferment of my Thoughts muſt find a Vent. This wild Fig-tree, ſince it has taken root, muſt force its way thro' my Liver. M. Thou art an excellent Creature, when I compare thy Studies with thy Age! Excellent indeed! Is thy Knowledge then of no manner of uſe except it be proclaimed to others? M. Ah but Applauſe is a fine thing; It is an Honour for a Man to be pointed at; and for People to cry as you paſs, *That's he.* Do you think it is of no Conſequence to be dictated in a School to a hundred young Gentlemen? Conſider too that the nobleſt of the *Romans*, true deſcendants of *Romulus*, after eating, call for our fine Poems to be the Entertainment of their Bottle. P. Ay truly, one ſits in a

L. 20. *Titos.* Many of the *Roman* Nobility had the Name of *Titus*, from *Titus Tatius*, King of the *Sabins*.

Lo 22. *Colligite eſcas.* Theſe Sayings were common among the *Greek* Writers, εὐωχεῖσθε λόγοις, and εὐωχίας ἢ ἐστιάσεις ἄκουον.

L. 24, 25. *Fermentum* and *caprificus* are two excellent Metaphors to expreſs that Eagerneſs which ſome People have to ſhew their Parts, and Learning: Becauſe a Fermentation cannot be eaſily ſuppreſſed, and the wild Fig-Tree will burſt it's Way even thro' Monuments of Stone.

Here he alludes to that Saying of *Nero* mentioned by *Suetonius*, c. 20. *Occultâ muſicâ nullum eſſe reſpectum.*

L. 27. -----*digito monſtrari.*

Rumpitur invidiâ quod turba ſemper ab omni
Monſtramur digito-----Martial.

L. 29. The Sons of the Nobility were ſaid to be *Cirrati*, becauſe of the great Care they took in having their Hair curled.

L. 32. Hyacinthina lena. *Veſtimenta mea accubitoria perdidit, quæ mihi natali meo donaverat clauſa quidam, Tyria, ſine dubio, ſed jam ſemel lota.* Petron. Arbit.

Ran-

Rancidulum quiddam balba de nare locutus,
Phyllidas, Hypſiphylas, vatum & plorabile ſi quid,
Eliquat, & tenero ſupplantat verba palato,
Aſſenſere viri. *Nunc non ſinis ille poetæ*
Felix? Nunc levior cippus non imprimit oſſa?
Laudant convivæ. *Nunc non e manibus illis,*
Nunc non e tumulo, fortunataque favilla
Naſcentur violæ?------
---------M. rides (ait) & nimis uncis
Naribus indulges. An erit, qui velle recuſet
Os populi meruiſſe; & cedro digna locutus,
Linquere: nec ſcombros metuentia carmina, nec thus?
P. Quiſquis es, ô modo, quem ex adverſo dicere feci,
Non ego, cum ſcribo, ſi forte quid aptius exit,
(Quando hæc rara avis eſt) ſi quid tamen aptius exit,

L. 33. *Phillis.* Daughter of *Lycurgus* King of *Thrace.* She hanged her ſelf for Love of *Demophoon*, the Son of *Theſeus*, becauſe he did not return to her as ſoon as he promiſed.

Hypſiphile. Daughter of *Thoas* King of *Lemnos*; Who, when the *Lemnian* Women murdered all the Men of that Iſland, preſerved her Father, for which Reaſon ſhe was baniſhed. Being taken by Pyrates, and ſold to *Lycurgus* King of *Thrace*, ſhe was given to his Son *Opheltes* as a Nurſe; at length ſhe was releaſed by the Valour of her two Sons *Euneus* and *Thoas*, which ſhe had by *Jaſon*. *Statius* in his *Thebais* laments her misfortunes very much.

L. 35. *Eliquat.* Is a very good Metaphor, and well fitted to a perſon, who ſeems to drop out his Words, one by one, taken from the dropping of Liquids; ſo likewiſe is the Word *ſupplanto*, for a Liſper, becauſe Liſping is a Kind of Tripping up our Words. Beyond Queſtion he hints at *Nero*'s reading of Tragedies in the Theatre. Sueton. Nero. c. 10. *Recitavit et carmina non modo domi, ſed in Theatris.*

L. 37. *Cippus.* A Grave-Stone ſet up at the Head of the deceaſed with theſe Letters inſcribed H. S. E. S. T. T. L. *Hic ſitus es, ſit tibi terra levis.*

L. 40, 41.---------*nimis uncis*
Naribus indulges---------- You jibe too much.
----------*naſo ſuſpendis adunco* Hor.

L. 42. *Cedro digna.* Verſes worthy of being preſerved by the Oyl of Cedar, or in Desks made of Cedar. Τα βιβλία ανελίττεις ἀεὶ, ϗ διακολλᾷς, ϗ περικοπτεις, ϗ ἀλείφεις τῷ κέδρῳ ϗ τῇ κίδρῳ. *Libros volvis ſemper, & glutinas, et cir-*

Hyacin-

Hyacinthin Cloak, ſnuffles thro' his Noſe, and liſps out Word after Word, ſome little inſipid Poems of *Phillis'* and *Hypſiphile's* melancholy Amours, or ſome other deplorable Ditties of the Poets; and reads them with ſo much tenderneſs that he gains a general Applauſe from his Company for the Author----- Now ſay they, *Are not the Aſhes of that Poet happy? Is not his Grave-ſtone lighter upon his Bones? Will not Violets grow from his Aſhes? From his fortunate Urn?* M. You carry your jibing too far: But after all, is there any man who would be unwilling to receive popular Applauſe? Is there any one who writes Verſes which deſerve Immortality, and not be to made Wrappers of Pepper and Anchovies, who would be againſt tranſmitting them to Poſterity. P. My Friend, whoever you are, whom I have engaged in this Diſpute, when any thing happens to be ſtruck out which is tolerable, (a rare Thing among Poets!) whenever it is tolera-

cuneidis, & croco, cedroq; ungit. Lucian. adverſus indoctum. *Cedri olea perunctæ materies nec tineam, nec cariem ſentit.* Plin. Nat. Hiſt. lib. 16. c. 39. *Vitruvius*, in his eleventh Book and ninth Chap. ſays, they did not only anoint Books with oyl of Cedar to preſerve them, but kept them alſo in Boxes made of Cedar leſt they ſhould be Moth eaten.

L. 43. Scombri. *Pliny* commends this Fiſh for extraordinary Sawce, in his 31 Book and 8 chapter. *Nunc e ſcombro piſce laudatiſſimum*, i. e. *ſalſamentum in Carthaginis ſpartaria cataritis..... Nec liquor ullus pene prater unguenta majore in pretio eſſe cœpit, nobiliſtatis etiam gentibus;*

Et laxas ſcombris ſæpe dabis tunicas. Catul.
Nec thoracis metues malignorum,
Nec ſcombris dabis tunicas moleſtas. Martial.

L. 45. Emit. .....*cur urceus exit.* Hor. *Aliquo vel caſu vel exercitatione exibunt recte.*

L. 46. Laudari metuam. There is no Man, who is not ambitious of that Applauſe which is the Reward of true Merit. *Gloria enim ſolida quædam res eſt & expreſſa, non adumbrata: ea eſt conſentiens laus bonorum, incorrupta vox bene judicantium de excellenti virtute, ea virtuti reſonat velut imago gloriæ, qua quia recte factorum plerumque comes eſt, non eſt bonis viris repudianda. Illa autem qua ſe ejus imitatricem eſſe vult, temeraria atque inconſiderata, & plerumque peccatorum laudatrix fama popularis, ſimulatione honeſtate formam ejus pulchritudinemque corrumpit.* Cicero Tuſc. 3.

Laudari

Laudari metuam: neque enim mihi cornea fibra eſt;
Sed recti finemque, extremumque eſſe recuſo
Euge tuum, & *Belle*. Nam *belle* hoc excute totum,
Quid non intus habet?-----Non heic eſt Ilias Acci
Ebria veratro; Non, ſi qua elegidia crudi
Dictarunt proceres; Non quicquid denique lectis
Scribitur in citreis. Calidum ſcis ponere ſumen;
Scis comitem horridulum trita donare lacerna;
Et *verum*, inquis, *amo: Verum mihi dicite, de me.*
Quſi pote? Vis dicam? Nugaris, cum tibi calve,
Pinguis aqualiculus propenſo ſeſquipede exſtet.
O Jane, à tergo quem nulla ciconia pinſit,
Nec manus auriculas imitata eſt mobilis albas,
Nec linguæ, quantum ſitiat canis Apula tantum.

L. 50. *Accius* a Writer of Tragedies, born under the Conſulate of *Marcius*, and *Serranus*. *Cicero* in one of his Letters to *Atticus*, ſtyles him *ferreus ſcriptor*, becauſe he tranſlated ſome Tragedies of *Sophocles* in very harſh Numbers. But *Quinctilian* extenuates his Fault by imputing it to the Time wherein he writ.

L. 51. *Ebria veratro.* It was a Cuſtom among the Poets to purge their Heads with Helebore, *Veratrum* according to *Pliny* is the ſame Herb. We read that *Carneades* the *Academick* drank a great Quantity of Hellebore to write againſt *Zeno*.

L. 53. Citron Beds and Tables were only uſed by the *Roman* Nobility. This Timber was brought from *Mauritania*. The Cuſtom of writing Poems after Supper by way of Diverſion, as they ſat at Table, may be ſeen from this Paſſage in *Catullus* to *Lecinius Calvus*.

Heſterno, Licini, die otioſi
Multum luſimus in meis tabellis,
Ut convenerat, eſſe delicatos
Scribens verſiculos uterque noſtrum
Ludebat numero modo hoc, modo illo,
Reddens mutua per jocum atque vinum.

Sumen. A delicate kind of Meat which they made of the Sow's Flanck. It was a common thing for wealthy Poetaſters to bribe ordinary People, either with Victuals or Cloaths, to commend their Works.

L. 54. *Et verum inquis amo, &c.* This is almoſt literally taken from what *Philematium* ſays to her maid *Scapha*, in the *Moſtellaria* of *Plautus*. *Ego verum amo, verum volo mihi dici: mendaces odi.* And therefore very well applied from a Courteſan to a Poetaſter.

L. 56. *Aqualiculus*, according to *Seneca* ſignifies the Stomach. *Cum pervenit cibus in ventrem; aqualiculi fervore concoquitur, tunc demum corpori accedit.* Ep. ad Lucilium. Big-bellied glutto-

ble,

ble, I am not frightned from the Thoughts of being commended; for I have not a Heart insensible of Praise. But I deny that Praise and Applause ought to be the ultimate End of our doing well: For, do but look into the Bottom of these Commendations, and what are they but the worst of Flattery. *When you shall hear them saying*, How different is this from the *Ilias* of *Accius*, who intoxicated himself with *Hellebore* to write better? From the wretched Elegies which are dictated by the luxurious Nobility. In short from all the Productions of their Citron Couches. *And what is all this for!* You know very well how to give an artful Treat; Or make a present of a Cloak to one of your tatter'd Admirers; and then you say *Truth is what I love; prithy tell me the Truth.* How can they, when you have corrupted their Judgments? Will you hear it from me? Thy Poems are perfect Trifles, and how should they be otherwise, thou bald old Dotard? when thy Paunch sticks out a Foot and a Half before thee.

Thou art an excellent Janus indeed, who cannot see the several Postures and Methods of Ridicule which are used behind thy Back.

nous Fellows were never made to be Poets. *vide. Aristot. lib. 2. c. 5. de part. animal. Polemo Physiognom. lib. 1. cap. 22.* Γαστέρες λαγαραὶ καὶ σαρκώδεις, εἰ μαλθακαί εἰσι καὶ ἔξω κρέμανται, ἀνόητον, οἰνόφλυγα, καὶ ἀκόλαστον δηλοῦσιν ἄνδρα.

L. 57, 58, 59. Here we may observe there were three ways among the *Romans* of ridiculing People behind their Backs. Either by stretching up the Hand in Form of a Stork's Bill: Or by making Asses Ears: Or by thrusting out the Tongue. *Pinso* signifies to beat as with a Pestel in a Mortar, and therefore not improperly applied to the picking of a Storks Bill. It will not be amiss to set down here what St. *Jerome* says in his Letter to *Rusticus* the Monk, wherein he recounts these several Methods of Ridicule. *Ne credas laudatoribus tuis: imo irrisoribus aurem ne libenter accommodes: qui cum te adulationibus foverint, & quodammodo impotem mentis effecerint: si subito respexeris, aut ciconiarum deprehendes post te colla curvari: aut manu auriculas agitari asini: aut ostuantem canis portendi linguam. Pinsit* is explained in the 4th Epistle of St. *Jerome* to signifie the Motion of a Stork's Neck.

Vos

Vos ô patricius ſanguis, quos vivere fas eſt
Occipiti cæco, poſticæ occurrite ſannæ.
Quis populi ſermo eſt? Quis enim, niſi carmina molli
Nunc demum numero fluere, ut per læve ſeveros
Effundat junctura ungues? Scit tendere verſum
Non ſecus, ac ſi oculo rubricam dirigat uno:
Sive opus in mores, in luxum, & prandia Regum,
Dicere res grandes noſtro dat Muſa Poëtæ.
Ecce modo heroas ſenſus adferre videmus
Nugari ſolitos Græce, nec ponere lucum
Artifices, nec rus ſaturum laudare ubi corbes,
Et focus, & porci, & fumoſa Palilia fœno:
Unde Rhemus, ſulcoque terens dentalia, Quinti,
Cum trepida ante boves Dictatorem induit uxor,
Et tua aratra domum lictor tulit. Euge Poëta:
Eſt nunc Briſeï quem venoſus liber Accî,
Sunt quos, Pacuviuſque, & verrucoſa moretur
Antiopa, *ærumnis cor luctificabile fulta.*

L. 64, 65. *-----ut per lævе ſeveros &c.* This Allegory appears eaſily from their Method of trying Statues, whether they were well poliſhed *Or no*; which was by running the Nail along them.

L. 67. *Prandia Regum.* He alludes in this to the Tragedy of *Atreus*, and *Thyeſtes*.

L. 70. *Nugari ſolitos Græce.* Uſed to write *Greek* Exerciſes; for the Youth of *Rome* ſtudied *Greek* before *Latin*, and it is what *Quintilian* recommends in his Inſtitutions.

L. 72. *Palilia* were Feaſts inſtituted in Honour of *Pales*, the Goddeſs of Shepherds (tho' *Varro* makes *Pales* maſculine) on the Calends of *May*, in order to drive away Wolves from the Folds and Diſtempers from the Cattle. The Shepherds on this Day kindled ſeveral Heaps of Straw in their Fields, which they leaped over.

Moxque per ardentes ſtipula crepitantis acervos,
Trajectas celeri ſtrenua membra pede. Ovid. Faſtor.

L. 73. *Quintius Cincinnatus* was choſen Dictator from the Plow, and commanded the *Roman* Army, when they marched to ſave the Conſul *Minutius*, when he was beſet by the *Æqui* in the Mountain *Algidus*. In ſixteen Days time he returned again to his Work. *Liv. lib.* 3. *c.* 27. *Uxor. Herſilia.*

† The *Romans*, after the Expulſion of their King, finding the Republick could not well ſubſiſt without one ſupreme Head, or Governour, had recourſe to a Magiſtrate called Dictator, whoſe Power was the ſame with that of a King.

L. 76. *Briſei Accî. Accius* has this Epithet from *Bacchus*, who was called *Briſeus* from *βρύω madefacio*; for Poets were un-

O you

O you of *Patrician* Blood, who were never born to have Eyes behind, for ſhame contrive ſome way to eſcape being made ſuch Laughing-ſtocks! *But notwithſtanding my Advice*, ſtill you will urge, What does the World ſay of my Works? What will it ſay, but ridicule you, and ſay that your Numbers are ſmooth and harmonious------ That Poet of ours makes his Verſes run as even as a Carpenter can draw his Line. Whether the Muſe inſpires him to write Comedy, Satyr, or Tragedy, he is equally dexterous at them all. Behold them now, *who are buoyed up by this kind of Flattery*, attempting no leſs than Epick Poetry, *and that without the leaſt foundation for it*; when they have but juſt come from their School Exerciſes: Nay, and when they are not capable even of the loweſt Deſcriptions; of a Grove; or of the Country, which affords poetical Materials enough in its Fires, and Hogs, and the *Palilia*; The Heroes which it has produced, ſuch as *Remus*, and you O *Quintius Cincinnatus* who were cloathed in the Dictator's Robes by your Wife at the Head of your Oxen, and had your Lictor to carry home your Plow.

Happy days for you Poets ſince the Taſte of the preſent Age is ſuch, that the turgid Tragedy of *Accius* delights them, and the rugged Style of *Pacuvius*, in his *Antiope*, where he *props her melancholy Heart with Misfortunes*.

dot his Dominion as well as that of *Apollo*. *Veneſus* turgid, from *Vena* a Vein.

L.77. Pacuvius. A Tragedian of *Brundiſium* Nephew to *Ennius*. He died at *Tarentum*, about the 90th Year of his Age. *Aulus Gellius* gives us this for his Epitaph.

Adoleſcens tametſi properas, hoc te ſaxum rogat,
Ut ſe aſpicias, deinde quod ſcriptum eſt, legas:
Hic ſunt Poetæ Pacuvii oſſa Marti
Oſſa; hoc volebam neſcius ne eſſes.

Tho' *Perſius* ſeems to be very ſevere upon his *Antiope* (for here he ridicules the Expreſſion of having her Heart propped with Grief,) Yet *Quinctilian* gives him the Character of Gravity in his Sentences; Weight in his Expreſſions; and Authority in his Perſons.

L.78. Antiope Daughter of *Nyctæus*, and Queen to *Lycus* King of *Thebes*. *Jupiter* deceived her in the ſhape of a Satyr; When *Lycus* came to know it, he was divorced from her, and took *Dirce* to wife, who treated *Antiope* in Priſon with all manner of Cruelty.

Hos pueris monitus patres infundere lippos
Cum videas, quæris-ne, unde hæc sartago loquendi
Venerit in linguas? Unde istud dedecus, in quo
Trossulus exultat tibi per subsellia lævis?
Nil-ne pudet, capiti non posse pericula cano
Pellere, quin tepidum hoc optes audire? *Decenter!*
Fur es, (ait Pedio) Pedius quid? Crimina rasis
Librat in antithetis: doctas possuisse figuras
Laudatur. Bellum hoc. Hoc bellum? an Romule ceves
Men' moveat, quippe, & cantet si naufragus, assem
Protulerim? Cantas, cum fracta te in trabe pictum
Ex humero portes? Verum, nec nocte paratum
Plorabit, qui me volet incurvasse querela.
M. Sed numeris decor est, & junctura addita crudis.
Claudere sic versum didicit *Berecinthyus Atys.*
Et qui Cæruleum dirimebat Nerea delphin.
Sic costam longo subduximus Appennino.

L. 82 *Trossulus.* The *Roman* Knights had this Name given them from a Town in *Etruria* called *Trossulus*, which was taken by them without the Assistance of the *Roman* Foot. Or *Trossulus* may be put for *Torossulus* a Word made use of by St. *Jerome Torossulum & in sordibus delicatum.* Ep. 67. *Formosuli nostri et torosi & vix summis pedibus adumbrantes vestigia, quorum verba in pugnis sunt, & syllogismi in calcibus.* lib. 2. Adversus Jovinian.

L. 85. *Pedius.* He was expelled the Senate, in the Reign of *Nero* (as *Tacitus* informs us) being accused by the People of *Cyrene* for robbing the Temple of *Æsculapius.*

L. 86. *Antitheton*, A Figure in Rhetorick, whereby Contraries are set in Opposition. Here *Persius* ridicules the Custom of Orators who rather studied Rhetorical Embellishments than good sound Argument.

L. 92. ..... *Berecynthius Atin.*
This and the two following Lines are supposed to be some of *Nero*'s flatulent Composition.

Attis or *Atys.* A Boy much beloved by *Cybele*, and therefore presided over her sacred Rites in *Phrygia*, for which Reason he got this Epithet from a Mountain there called *Berecynthus*, famous for the mad Rites performed upon it to this Goddess.

L. 93. *Et qui cæruleum, &c.* This might have been a Line expressing the Dolphin swimming with *Arion.*

L. 94. *Sic costam &c.* might allude to *Hannibal*'s making his Way thro' the *Alps* by the Help of Fire and Vinegar.

When

When you ſee the blind Fathers infuſing ſuch Stuff into their Children, can you be at a Loſs to know, how ſo much Fuſtian has crept into our Language? And whence this diſgraceful way of Writing, which notwithſtanding makes the ſhallow *Roman* Knight exult at the Recital.

On the other Hand, you who are an Orator, are you not aſhamed, ſince you are come to Years of better Knowledge, that you cannot make your Defence, but you muſt uſe Rhetorical Embelliſhments, to gain the cool and inſipid Applauſe of Men: And long to hear them ſay, it is prettily done. The Accuſer, for inſtance, ſays to *Pedius*, *Thou art a Thief*, and what ſays *Pedius?* Why truly he poiſes his Cauſe, according to the Figure *Antitheſis*; for which he is commended for his Skill in *Tropes* and *Figures*, and hears the Audience cry, *This is prettily ſpoken*------ This prettily! Thou *Roman*, art thou ſunk to ſuch a low Degree of Flattery, as to fawn like a Dog? Do you think I ſhould be moved in the leaſt, or give a penny to a ſhipwrecked Perſon for ſinging his Misfortunes? No, I ſhould rather reproach him in theſe Words. What are you ſo merry as to ſing Friend, while you are bearing the Picture of your Wreck upon your Shoulders? He muſt bewail naturally, and not come with a ſtudied Speech, who would bend me in the leaſt to Compaſſion by his Complaint.

M. But there is Beauty of Numbers you will allow, and Connection, tho' the Poem it ſelf be not well digeſted. When the Poet has learned to point his Verſe thus

------*Berecynthius Attin*------
Berecynthian Attis

Or again to ſay,

Et qui cæruleam diverſabat Nerea Delphin.
The Dolphin who the azure Nereus cleaves.

Or,

Sic coſtam longa ſubduximus Appennino.
A Rib we ſtole from the long Appennine.

Arma virum. Nonne hoc ſpumoſum, & cortice pingui?
P. Ut ramale vetus prægrandi ſubere coctum.
M. Quidnam igitur tenerum, & laxa cervice legendum?
P. *Turba Mimalloneis implerunt cornua bombis;*
Et raptum vitulo caput ablaturæ ſuperbo
Baſſaris, & Lyncem Mænas flexura corymbis,
Evion ingeminat: reparabilis adſonat Echo.
Hæc fierent, ſi teſticuli vena ulla paterni
Viveret in nobis? Summa delumbe ſaliva
Hoc natat in labris; & in udo eſt Mænas, & Atys;
Nec pluteum cædit, nec demorſos ſapit ungues.
M. Sed quid opus teneras mordaci radere vero
Auriculas? Vide ſis, ne majorum tibi forte
Limina frigeſcant; ſonat hoc de nare canina
Litera. P. Per me equidem ſint omnia protinus alba.
Nil moror; Euge, omnes, omnes, bene, miræ eritis res.
Hoc juvat, hoc, inquis, vetus quiſquam faxit oletum.
Pinge duos angues: Pueri, ſacer eſt locus; extra
Mejite. Diſcedo--------

L. 96. *Arma virum.* Virgil's Æneis.

L. 99. *&c. Dio* mentions a Tragedy written by *Nero* called his *Bacchæ*. It is not unlikely that theſe four following Lines, *Turba Mimallonis*, &c. are taken out of it.

The *Bacchanals* or Prieſteſſes of *Bacchus* were called *Mimalloni* from *Mimas* a Mountain of *Ionia*, where they uſed to celebrate his *Orgia*.

Pitholeo. By this is meaned *Pentheus*.

Baſſaris is *Agave*, who is called by this Name as if ſhe were a Prieſteſs of *Bacchus*; for he himſelf was called *Baſſareus* from the *Hebrew* Word בצר *Batſar* which ſignifies to dreſs Vines.

Mænas another Name given to a Prieſteſs of *Bacchus*; from madneſs ἀπὸ τῦ μαίνεσθαι.

L. 104. *In udo eſt Mænas & Atys.* Weak, Wretched Stuff---- Things ſteeped in Water are generally ſoft and limber. *Evion*, One of *Bacchus*'s Names, derived from ὖ υἱὸ which *Jupiter* ſaid to him, as he aſſiſted him in the war againſt the Giants.

L. 106. *Nec pluteum cædit* &c. Beating the Desk and biting of Nails were arguments of taking Pains.

L. 108. *Canina littera.* The Letter R, which repreſents the Snarling of a Dog.

Is not the *Æneis* of *Virgil* mere frothy and turgid Stuff to this? P. Ay rather as dry and fuzzy as an old Branch ſpread over with ſpungy Cork. M. What then do you take to be ſoft and tender, to be read with a languiſhing Air?

P. *Torva Mimalloneis implerunt cornua bombis;*
Et raptum vitulo caput ablatura ſuperbo
Baſſaris, & Lyncem Manas flexura corymbis,
Evion ingeminat: reparabilis adſonat Echo.

Grim Horns they fill'd with Mimallonian Sounds,
From the proud Calf the raviſh'd Head, with Wounds
The Mother tears; The ſpotted *Lynx* who draws
The *Manad* mad, the brandiſh'd *Thyrſus* awes.
Evion with loud Acclaim theſe Furies roar,
And Echo joins to make the Tumult more.

Would the like of this ever have been written, if we had the leaſt Remains of the nervous Eloquence of our Anceſtors? *Manas* and *Atys*, and all this drivling Stuff without Sinews or Strength, ſeems to be ſuch as every Man has at his Tongue's End; and does not ſavour of hard Study and Pains. M. But what occaſion is there for theſe bold Truths? Take care that you do not bring your ſelf to meet with a cold Reception at the Houſes of great Men; For I can tell you, there is too much Snarling in your Satyrs. P. Why then let their Geeſe be all Swans for me---- I ſhall not diſpute it---- Every thing is fine--- It is all admirable--- This you ſay you are pleaſed with, and would have their Works regarded as things Sacred. Then ſet up ſome Marks of Reverence, ſuch as the painting of two Serpents, to let Boys know the Place is ſacred, leſt they ſhould pollute it. And I have done.

L. 113. *Pinge duos angues.* We read in the 21ſt. chapter of the firſt Book of *Macrobius*, That two Serpents were carved under the Images of *Eſculapius* and Health, becauſe they bring it to paſs that the human Conſtitution is again renewed by their Influence, as Serpents are by throwing off their Skins. *Herodotus* likewiſe in his eighth Book ſays that the Ancients worſhiped the Gods and Genii of any Place under the Form of Serpents.

-----ſecuit

-------secuit Lucilius urbem,
Te Lupe, te Muti, & genuinum fregit in illis.
Omne vafer vitium ridenti Flaccus amico
Tangit, & admissus circum præcordia, ludit,
Callidus excusso populum suspendere naso.
Men' mutire nefas, nec clam; nec cum scrobe; nusquam,
Heic tamen insodiam. Vidi, vidi ipse, libelle,
Auriculas asini quis non habet? hoc ego opertum,
Hoc ridere meum tam nil, nulla tibi vendo
Iliade. Audaci quicunque afflate Cratino,
Iratum Eupolidem prægrandi cum sene palles,
Aspice & hæc, si forte aliquid decoctius audis;
Inde vaporata lector mihi ferveat aure.

L. 114. *Lucilius* The first Satyrist among the *Romans*.

L. 115. *Publius Rutilius Lupus* a Consul, and *Titus Mutius Albutius* a noble *Roman* were both satyrized by *Lucilius*. *Cicero* in his first Book *de finibus* has preserved part of the Lines.

Gracum te, Albuti, quam Romanum atque sabinum
Municipem Ponti, tutamen Centurionum.
Praclarorum hominum, ac primorum, signiferumque
Maluisti dici: Grace ergo Prator Athenis
Id quod maluisti, te, cum ad me accedis saluto
χαῖρε, inquam, Tito: lictores, turma omnis, cohorsq;
χαίρετε: hinc hostis mi Albutius, hinc inimicus.

L. 119. *Mene mutire nefas* &c. This Passage is very well explained by the following Story.

Midas King of *Phrygia* was made Judge between *Apollo*, and *Pan*, when they contended which was the better Musician; Because he gave the Prize to *Pan*, *Apollo* punished him by giving him Asses Ears, which he concealed from every one but his Barber, who not daring publickly to divulge it, and unable altogether to keep the Secret, made a hole in a marshy piece of Ground, into which he whisper'd it. Some Reeds grew up in the Place a

But

But after all why should I suppress my Satyrs. When *Lucilius* fell foul upon the Vices and Follies of the Town (nor did even you *Lupus* or *Mutius* escape) and broke his very Grinders upon them. *Horace* was more artful, and in a merry way touched upon his Friend's Faults without putting them out of humour, and being a perfect Master of Raillery, he tickled the very Hearts of the People. And shall it be a Crime in me to mutter in Private? Shall I not like *Midas*'s Barber make a Hole in the Earth to whisper in? No manner of way? I will do as he did, and say, my Satyr I saw it, I saw it my self; For, as the World goes, who has not Asses Ears. This secret Comfort, This Laughing in my Slieve, I would not exchange for all the Honour which *Labeo* is to have by his *Ilias*.------ You who are inspir'd with the Spirit of the daring *Cratinus*, and have with the utmost Application studied *Eupolis*, and *Aristophanes*, cast an Eye upon my Satyrs likewise; if perhaps you can find any thing in them above the common Level, after you passed your Judgment, then let the Town prepare to read me.

little while after this, which by the Help of the Wind uttered some articulate Sounds, and discovered the Secret.

L. 122. *Cratinus* a Comick Poet, who lived a little before the *Peloponesian* War, was the first who introduc'd Satyr in Comedy.

L. 123. *Eupolis* another Comedian at *Athens*, of the same Disposition to Satyr. He was killed in an Engagement at Sea which happened between the *Athenians*, and *Lacedamonians*. The Loss of him was so much lamented, that the *Athenians* made a Law. No Poet should ever go to Battle again.

Pragrandis senex. Aristophanes, who had this Epithet on account of his great Age. He writ several satyrical Comedies, but the most virulent against *Socrates*. He writ about fifty Plays of which we have but eleven. *Plato* passes a fine Compliment upon him, where he says the Graces were long studying to find themselves a Temple, and at length they pitched upon the Heart of *Aristophanes*.

L. 125. *decoctius*. More correct. *Materiam esse primum volo vel abundantiorem, atque ultra quam oporteat fusam. Multum inde decoquent anni, multum ratio limabit, aliquid vel usu ipso deteretur.*

Non

Non hic, qui in crepidas Grajorum ludere geſtit,
Sordidus; & luſco qui poſſit dicere, luſce;
Seſe aliquem credens, Italo quod honore ſupinus,
Fregerit Heminas Areti Ædilis iniquas.
Nec qui abaco numeros, & ſecto in pulvere metas
Scit riſiſſe vafer, multum gaudere paratus,
Si Cynico barbam petulans Nonaria vellat.
His mane edictum, poſt prandia Callirhoën do.

L. 127. *crepidas Grajorum*. *Nero* was a great Deſpiſer of Philoſophers. His Mother taught him this. *Hunc a Philoſophis magis avertit, monens imperaturo contrarium eſſe.* Suet. Ner. c. 52.

L. 130. *Ædilis*. There were ſeveral Kinds of *Ædiles* among the *Romans*. The Officer here mentioned is a Country Magiſtrate whoſe Buſineſs it was to inſpect Weights and Meaſures.

Aretium a Town of *Etruria*.

L. 131. *ſecto in pulvere*. It was one of the Methods uſed by ancient Mathematicians to draw their Lines, and Figures in

I ſhall

I ſhall not approve of him as a Reader, who can overlook their Learning, and jibe the *Grecians* for their Slippers, or who can laugh at People for their natural Infirmities, fancying himſelf to be ſomething, becauſe forſooth being a Country Juſtice he has broken a few falſe Meaſures; Nor him who can waggiſhly make a Jeſt of a Mathematician working his Problems in the Duſt, and is ready to burſt his Sides when a pert Girl pulls a Cynick by the Beard. Let ſuch Fellows as theſe go read *Nero's* Bills in the Morning at the Forum, and in the Afternoon go hear him read his *Callirhoe*.

Duſt. *Archimedes* was found ſo doing when the Soldiers killed him at *Syracuſe*.

L. 134. *His meos edictum*, &c. I baniſh ſuch hearers my Satyrs, let them go and read *Nero's* Bills which he has ſet up, wherein he gives out he will read his *Callirhoe* in the Afternoon. *Edictum Neronis*. Senec. ep. 98. *edictum munera gladiatorii*. lib. de brevitate.

SATYRA SECUNDA.

HUNC, Macrine, diem numera meliore lapillo,
Qui tibi labentes apponit candidus annos.
Funde merum Genio. ---------

† It was a Custom among the Ancients to send Presents to their Friends upon their Birth-days. It is for this Reason that *Persius* sends this Satyr to his Friend *Macrinus*.

Line 1. *Melior lapillus*. A white Stone. The *Romans* distinguished their fortunate and unfortunate Days in the Calendar, in white and black; the white drawn by a chalky Stone, which came from *Crete*, denoting happy Days; the black, being of Charcoal, marking out such Days as were unlucky.

L. 3. *Funde merum genio*, Every Man was supposed at his Birth to have two *Genii*, as Messengers between the Gods and him. They were supposed to be private Monitors, who by their Insinuations disposed us either to good or evil Actions; they were also supposed to be not only Reporters of our Crimes in this Life, but Registers of them against our Trial in the next; whence they had the Name of *Manes* given them. Their Nature and Employment will appear better from the following Quotations.

Genius est deus cujus in tutela, ut quisque natus est vivit, sive quod ut generemur curat, sive quod una gignitur nobiscum, sive quod nos genitos suscipit, ac tuetur, certe a genendo Genius appellatur. Censorin. de die natali, c, 3.

Τὸ τ' δαιμόνων γένος ἐν μέσῳ θεῶν καὶ ἀνθρώπων,
Plutarch. lib. de Orac.

Plutarch in his Book of *Isis* and *Osiris* quotes *Plato* for the same Opinion.

Ἅπαντι δαίμων ἀνδρὶ τῷ γενομένῳ
Ἅπαντος ἐστὶ μυσταγωγὸς τοῦ βίου. Menand.

Not only Men but Cities and Countries were said to have their particular Genius.

Quid non proficient scribentis voce serena
Vel genius regni, vel pietatis amor. Claudian.

Symmachus in that Treatise which he writ for restoring the Gentile Worship says thus; *Suus cuique mos, suus cuique ritus est, varios custodes urbibus cunctis mens divina distribuit, ut anima nascentibus ita populis fatales genii dividuntur. Et obsessis Hieroso-*

SATYR

SATYR II.

The ARGUMENT.

This may be truly called a divine Satyr, for the Author's chief Aim is to shew the Corruptions and Repugnancies of Mens Prayers and Wishes; and at the same time to inform them what is most acceptable to the Gods, which he does more like a Christian than a Heathen. It is directed to his Friend Macrinus, *as a Birth-day Present.*

† *We find by* Plato, *That nothing was more difficult, than for a Person to prepare himself in a proper, and pure Manner of addressing the Gods. It is for this Reason that he highly commends an ancient Poet for the following short and comprehensive Prayer.*

Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ ἐυχόμενοις, καὶ ἀνεύκτοις,
Ἄμμι δίδου. τὰ δὲ δεινὰ καὶ ἐυχομένοις ἀπαλέξειν.

And likewise the Lacedæmonians, *for using no more in their Petitions than* --- τὰ καλὰ ἐπὶ τοῖς ἀγαθοῖς.

LET this Day, *Macrinus*, be distinguished in the Calendar with a particular Mark, which happily begins the Years of your Life. Offer Wine in Abundance to your Genius. --------

lymis audita vox est, numen urbis alio migrare, i. e. *Genium*.
Niceph. hist. eccles. lib. 3. c. 4.

The Reason why they made Offerings of Wine, to their *Genius*, and abstained from bloody Sacrifice, is well explained by *Varro* and *Censorinus*, because our Ancestors would not take Life from any Thing on the Day wherein they had received Life themselves.

----- non

-------- non tu prece poſcis emaci,
Quæ niſi ſeductis nequeas committere divis.
At bona pars procerum tacita libabit acerra,
Haud cuivis promptum eſt, murmurque, humileſque ſuſurros
Tollere de templis, et aperto vivere voto.
Mens bona, fama, fides, hæc clare, et ut audiat hoſpes;
Illa ſibi introrſum, et ſub lingua immurmurat. ô ſi
Ebullit patrui præclarum funus! et ô ſi
Sub raſtro crepet argenti mihi ſeria, dextro
Hercule! pupillumve utinam, quem proximus hæres
Impello, expungam; namque eſt ſcabioſus, et acri
Bile tumet. Nerio jam tertia ducitur uxor.
Hæc ſancte ut poſcas, Tyberino in flumine mergis

Prece emaci. Here the Author very juſtly commends his Friend, for not being a Man of expenſive Offerings, as if he were to make a Purchaſe from the Gods. *Plato* tells us, The *Athenians* once ſent to the Oracle of *Apollo* to know the Reaſon, Why the *Lacedæmonians* were ſo ſucceſsful againſt them, when the *Athenians* had been all along ſo expenſive in their Sacrifices, and all the Pomp of Religion; whereas the *Lacedæmonians* were very thrifty, and poor in that Point. Anſwer was given by *Ammon* to the Ambaſſador, That the *Lacedæmonian*'s εὐφημία, viz. their pure Prayer was beyond all the *Athenian* Sacrifices.

Καὶ γὰρ ἂν δεινὸν εἴη πρὸς τὰ δῶρα, ἢ τὰς θυσίας ἀποβλέπουσιν ἡμῶν οἱ θεοὶ, ἀλλὰ μὴ πρὸς τὸ ψυχῶ, ἂν τις ὅσιος, ἢ δίκαιος ὢν τυγχάνῃ. Plat. 2. Alcib.

L. 7. *Aperto voto.* With honeſt Petitions; ſuch as might be offered in the Preſence, and Hearing of all Mankind.

Tunc ſcito eſſe te omnibus cupiditatibus ſolutum, cum eo perveneris, ut nihil deum rogare, niſi quod rogare poſſis palam. Sen. ep. 10. ex Athenodoro.

Nunc enim quanta dementia eſt hominum turpiſſima vota diis inſuſurrare; ſi quis admoverit aurem, conticeſcent; et quod ſcire hominem nolunt, deo narrant. Sen. ep. 10.

Sic loquendum eſſe cum hominibus tanquam dii audiant; ſic cum diis tanquam homines audiant. Macrob. ſat.

Clemens Alexandrinus, τί τοίνυν, &c. *Quid, igitur Pythagorei volunt, clara voce precari jubentes? meo judicio non quia numen non poſſet audire tacite, aut ſubmiſſe precantes; ſed quia cenſebant juſtas debere eſſe preces, & quas nemo deteretur palam concipere, multiſque conſcias.* 4to Strom.

L. 10. *Ebullit* for *ebulliverit.* As we read *dedim* for *dederim*, and *vinet* for *viniſſet.*

----- You

-------- You are not a Man who makes mercenary Prayers to the Gods, for the granting you such Things, as you would not venture to ask but in private. But it is not so with the rest of the Nobility who will offer up their Petitions secretly. Nor is it an easy Task to remove this Corruption of murmuring, and whispering their Prayers out of the Temples, and make them deliver their Petitions to the Gods in the Hearing of all Men.

When they pray for a good Mind, a good Reputation, and an honest Heart, they speak with a clear and a distinct Voice, that every one may hear it. But their unrighteous Requests they mutter inwardly. O that my old rich Uncle were dead once! Or that I could have the good Luck to hear a Pot of Money chink under my Spade! O that I could but get my Ward out of the Way, whose next Heir I am; for he is distemper'd and rotten already! There is *Nerius* has got his third Wife! *O that I were in his Circumstances!* It is for this Reason, that you may offer these Prayers in due Form,

Qui si virtutes ebullire volent, & sapientias, nihil aliud dicent. Cic. Tusc.

Dixerit hoc Epicurus, semper beatum esse sapientem: quod quidem solet ebullire nonunquam. Cic. de finibus.

The true Meaning of *ebullio* in *Persius* is, to appear in Pomp.

L. 11. *Seria* is properly a Jar.

L. 12. *Hercules* was said to preside over hidden Treasures, as *Mercury* presided over publick Gain. What he expresses by *dextro Hercule*, *Horace* does by *amico Hercule*.

L. 13. *Dispungere aliquid* was a Term in the civil Law to change any Part of a Writing, but *expungere* was to blot out.

L. 14. *Tiberino in gurgite.* Ablution was a very ancient Method of Purification. They who sacrificed to the infernal Gods were only sprinkled with Water; but they who sacrificed to the celestial Gods, washed their whole Bodies.

Macrob. sat. l. 3. c. 11.

Some made use of Sea-water; others of River-water; others of that which sprung up in Fountains;

Θάλασσα κλύζει πάντα τ' ἀνθρώπων κακά. *Eurip.*

Οἱ μ' ἄλλοι χεδὸν ἅπαντες ἀμιγεῖ ὕδατι περιῤῥαίνονται· θαλάττῃ μ' οἱ πολλοί· τινὲς δὲ ποταμοῖς, οἱ δὲ κάλπεσιν ἐκ πηγῶν ἀρυόμενοι. Philo Jud. de sacrificant.

Mane

Mane caput bis, ter-ve, et noctem flumine purgas.
Heus, age responde, minimum est quod scire laboro:
De Jove quid sentis? Est-ne ut præponere cures
Hunc cuiquam? cuinam? Vis Stajo? an scilicet hæres?
Quis potior judex, puerisve quis aptior orbis?
Hoc igitur, quo tu Jovis aurem impellere tentas,
Dic agedum Stajo; prô Jupiter! ô bone, clamet,
Jupiter! at sese non clamet Jupiter ipse?
Ignovisse putas, quia, cum tonat, ocyus ilex
Sulfure discutitur sacro, quam tuque, domusque?
An quia non fibris ovium, Ergennaque jubente,
Triste jaces lucis, evitandumque bidental,
Idcirco stolidam præbet tibi vellere barbam
Jupiter? aut quidnam est, qua tu mercede Deorum
Emeris auriculas? pulmone et lactibus unctis?
Ecce avia, aut metuens divum matertera, cunis
Exemit puerum, frontemque atque uda labella
Infami digito, ---------

L. 16. *Mane.* An old Scholiast upon the *Argonauticks* of *Orpheus*, makes this Observation, That Men sacrificed to the celestial Gods in a Morning, but to the infernal Gods in the Evening. So likewise does a Scholiast upon the 4th. Ode of *Pindar's Isthmian Games.*

L. 19. *Staius Albius Opianicus* poisoned his Wife, his Brother, and his Brother's Wife. *Vide* Cicer. orat. pro Aul. Cluent.

L. 24. *Sulphur sacrum.* The *Greeks* called it Θεῖον, because they looked upon it as a thing divine, for its Virtue.

L. 26. *Ergenna.* The Name of a *Tuscan* Priest.

L. 27. *Bidental.* It was a Custom, wherever a Person fell by Thunder, there to let him lye, and to fence in the Place; to sacrifice a Sheep, and erect an Altar there. Why the Place should be called *Bidental*, proceeded from the Custom of sacrificing a Sheep; and why a Sheep should be sacrificed, is very well explained by the learned *Bochart*, whose Words I shall here insert. *Tempus igitur quo dentes duales abjiciuntur, ideo pastores curiosius observant, quia hac est ætas plena roboris, ad quam pecora quo propius accedunt, eo majori sunt in pretio. Proinde in ovibus bidentes,* i. e. *in quibus sese exerunt hi duo dentes, quos diximus, olim exquirebantur, ut diis acceptiores, sacrificiis aptiores.*

you

you wash your self twice or thrice in the *Tiber* every Morning, to purge away the Pollutions of the Night.

Pray let me ask you one Question, it is an easy one to resolve. What is your Opinion of *Jupiter?* Is there any Person among Mankind that you will give him the Preference to? Let us see to whom? Shall we name *Staius?* Are you in a Doubt to determine which of these two is the properer Judge to take in hand the Cause of Orphans?

Why then make the same Proposal to *Staius* that you did to *Jupiter*. O *Jupiter!* he would cry out. O good *Jupiter!* And would not *Jupiter* himself say the same thing? Do you fancy he forgives you, because, when it thunders, the Oak is blasted rather than you, and your Family? Is it that you do not lie a wretched Spectacle of his Vengeance, to be expiated by Sacrifice in those Groves where you have abused his Worship? Do you think therefore *Jupiter* such a Fool as to *let you carry your Presumption farther*, to pluck him by the Beard? Or by what do you propose to purchase the Assent of the Gods? Is it by the Fat Intrails of Beasts?

There is another Kind of Madness, which is that of Superstition. Behold now the Grandmother or a superstitious Aunt --- She takes the Infant from the Cradle, and rubs his Forehead and Lips with her middle Fin-

---- *Cadit quinas de more bidentes.* Virg. Æn. 5.

L. 30. *Pulmone, & lactibus unctis.* Let us observe here what *Plautus* says in the Prologue to his *Rudens*, and we shall find it very consonant to this Passage.

Et quod scelesti illi in animum inducunt suum,
Jovem se placare posse omnibus hostiis,
Et operam et sumtum perdunt. Id eo fit, quia
Nihil ei acceptum est a perjuris supplicii,
Facilius si quis pius est, a diis supplicans,
Quam qui scelestus est, inveniet viam sibi.

L. 33. *Infami digito.* The middle Finger, with which they pointed at a scandalous Person, as a Mark of Ignominy.

---et

--------et lustralibus ante salivis
Expiat, urentes oculos inhibere perita.
Tunc manibus quatit, et spem macram supplice voto,
Nunc Licini in campos, nunc Crassi mittit in ædes.
Hunc optent generum rex et regina. Puellæ
Hunc rapiant. Quicquid calcaverit hic, rosa fiat.
Ast ego nutrici non mando vota; negato
Jupiter hæc illi, quamvis te albata rogarit.
Poscis opem nervis, corpusque fidele senectæ?
Esto, age; sed grandes patinæ tucetaque crassa
Annuere his superos vetuere, Jovemque morantur.
Rem struere exoptas cæso bove, Mercuriumque
Arcessis fibra. Da fortunare penates.
Da pecus et gregibus fœtum. Quo, pessime, pacto,
Tot tibi cum in flammis junicum omenta liquescant?
Attamen hic extis et opimo vincere farto

Lustralibus salivis. *Plutarch* and *Macrobius* make the Days of Lustration of Infants thus. The eighth Day for Girls, and the ninth Day for Boys. *Gregory Nazianzen* calls this Festival ὀνομαστήρια, because upon one of those Days the Child was named. The old Grandmother or Aunt moved around in a Circle, and rubbed the Child's Forehead with Spittle, and that with her middle Finger; to preserve it from Witchcraft. It is to this foolish Custom St. *Athanasius* alludes, when he calls the Heresy of *Montanus* and *Priscilla* γραῶν πτύσματα.

L. 34. *Urentes oculos.* Bewitching Eyes.

L. 36. *Licinius.* A wealthy Barber and Freed-man of *Augustus.*

Marcus Crassus. Son of *Publius Crassus.* He used to say, that no Man should be accounted rich, who could not maintain an Army by his yearly Revenues. In an Engagement with the *Parthians* (for he undertook the War against them thro' Covetousness) he was taken Prisoner by *Surena*, his Head cut off, and filled full of melted Gold, by way of Reproach to his Avarice.

L. 40. *Albata.* They used to dress themselves in white Gowns when they sacrificed, because (as *Tully* observes in his Book *de legibus*) white was an Emblem of Innocence.

L. 41. *Poscis opem*, &c. *Seneca* describes the evil Effects of Luxury in one of his Epistles in a most delightful Manner.

Inde pallor, & nervorum vino madentium tremor, & miserabilior ex cruditatibus quam ex fame macies; inde incerti labentium pedes, & semper qualis in ipsa ebrietate titubatis; inde in totam cutem humor admissus, distentusque venter, dum male assuescit plus capere, quam poterat: inde suffusio lurida bilis, et decolor vultus, tabesque

ger,

ger, uſes her Spittle by way of Luſtration, as an Antidote againſt a bewitching Eye; and then ſhe dandles in her Arms the ſlender Hopes of the Family; and now wiſhes to tranſlate him into the Eſtate of *Licinus*; now into the Palace of *Craſſus*. *Thus ſhe continues*, May ſome great King and Queen court him to be their Son-in-Law. May the young Virgins all fight for him. And wherever he treads, let Roſes ſpring up under his Feet. At this rate let no Nurſe ever pray for a Child of mine. Nay, tho' ſhe ſhould dreſs her ſelf in White, and join Sacrifice to her Prayer, I beſeech you, great *Jupiter*, to deny her ſuch Requeſts.

Perhaps you deſire Strength, and Vigour, and a Conſtitution that will not ſink under the Infirmities of old Age: Grant you do; yet notwithſtanding this, your Multitude of Diſhes and Delicates have prevented the Gods from complying with your Requeſts; they ſtand in the Way even of *Jupiter* himſelf.

Again you deſire to encreaſe your Stores by ſacrificing your Cattle to *Mercury*. Grant me (you ſay to him) good Fortune, and encreaſe my Flocks and Herds. How can he, you wretched Creature, when you deſtroy them in ſuch Numbers? And yet this very Man perſeveres, and thinks to get the better of Heaven by expenſive Offerings. *Now* (he cries) *my*

in ſe putreſcentium, & retorti digiti articulis obrigeſcentibus, nervorumque ſine ſenſu jacentium torpor, aut palpitatio corporum ſine intermiſſione vibrantium. Quid capitis vertigines dicam? quid oculorum aurium que tormenta, et cerebri aſſanti terminationes, & omnia per quæ exoneramur interni ulceribus adfecta. Innumerabilia præterea febrium genera.

Multos morbos multa fecerunt. Vide quantum rerum per unam gulam tranſiturum permiſceat luxuria terrarumque maris que vaſtatrix. Neceſſe eſt itaque inter ſe tam diverſa diſſideant, & hauſta male digerantur aliis alio tendentibus. Nec mirum quod inconſtans varieſque ex diſcordi cibo morbus eſt. Inde tam nullo agrotamus genere quam vidimus. Maximus ille medicorum ſæminis nec capillos deſinere dixit, nec pedes laborare. Sed jam multa femina podagrica calvaque beneficium ſexus ſui vitiis perdiderunt.

L. 48. *Optimo farto. Veteres ſtruem ferris, hordei, fabæ, ſeminis rapacii, thure & vino additis, ante meſſem parabant, in porca præcidanea immolationem, Janoque, Jovi, & Junoni ſacrificabant.* Cato. de re ruſtica.

Intendit. jam creſcit ager, jam creſcit ovile,
Jam dabitur, jam jam, donec deceptus, et expes
Nequicquam fundo ſuſpiret nummus in imo.
Si tibi crateras argenti, incuſaque pingui
Auro dona feram, ſudes, & pectore lævo
Excutias guttas, lætari prætrepidum cor;
Hinc illud ſubiit, auro ſacras quod ovato
Perducis facies; Nam fratres inter ahænos,
Somnia pituitâ qui purgatiſſima mittunt,
Præcipui ſunto, ſitque illis aurea barba.
Aurum vaſa Numæ, Saturniaque impulit æra,
Veſtaleſque urnas, & Tuſcum fictile mutat.
O curvæ in terras animæ, et cœleſtium inanes!
Quid juvat hoc, templis noſtros immittere mores,
Et bona Dîs ex hac ſcelerata ducere pulpa?
Hæc ſibi corrupto caſiam diſſolvit olivo;
Hæc Calabrum coxit vitiato murice vellus:
Hæc baccam conchæ raſiſſe, et ſtringere venas,
Ferventis maſſæ crudo de pulvere juſſit.
Peccat et hæc, peccat; vitio tamen utitur. At vos
Dicite pontifices, in ſacris quid facit aurum?
Nempe hoc, quod Veneri donatæ à virgine puppæ.
Quin damus id ſuperis, de magna quod dare lance
Non poſſit magni Meſſalæ lippa propago?

L. 51. *Fundo ſuſpiret*, &c. Till he is reduced to one ſolitary Piece, which ſighs in the Bottom of his Cheſt, or Purſe, for want of Company.

L. 56. *Fratres ahenî*. An old Scholiaſt ſays the *Fratres ahenî* were the fifty Sons of *Ægyptus*, whoſe Statues were erected in the Portico of *Apollo Palatinus*, which gave Reſponſes to ſuch as ſlept upon conſulting them.

L. 59. *Numæ* was the firſt who brought religious Rites to *Rome* from the *Tuſcans*, as we find it at large in *Cicero*'s Treatiſe of Divination.

L. 63. *Scelerata Pulpa*. *Pulpa* ſignifies Fleſh. He means our corrupt Nature.

Hæc detrat te cœlo intereſſe; et jubet vivere capite demiſſo.
Senec. de carne.

L. 65. *Hæc Calabrum*, &c. The Reaſon why the *Calabrian* Wool was the beſt Kind is, becauſe the People of that part of *Apulia* took great Care to keep their Sheep covered.

Eſtate

Eſtate and Flocks are encreaſing. ---- *My Wiſhes will be granted juſt now.* --- Till at length the hopeleſs Creature, who deceived himſelf ſo long, grows deſperate, when he ſees not a Farthing left in his Coffers.

If I ſhould make you Preſents of maſſy Silver and Gold Cups, you are all over Extaſy, and your Heart beats for Joy: Hence it comes, that you think the Gods as corrupt as your ſelf, which makes you gild the Faces of their Statues, with ſome of the Gold that you have gained by a Victory: For among the brazen Statues of the Gods thoſe have moſt of your Adoration, who ſend you the trueſt Dreams, for which you adorn them with gilded Beards.

Gold has uſurped the Place of *Numa*'s earthen Veſſels, and turned the brazen Utenſils of the *Saturnian* Age out of Doors, the Veſtal Pitchers with the *Tuſcan* Earthen-ware. O ye wretched Souls, bent down to the Earth, and void of every thing which is heavenly! What ſhould make us introduce ſuch Corruptions into our Worſhip, and think that which is pleaſing to our Senſuality and Luxury, can be ſo to the Gods? It was Luxury firſt made us vitiate our Oyl with Caſſia; and die the *Calabrian* Fleece with the filthy Blood of the *Murex*.--- To ſcrape the Pearl from the Shell, and run the Gold from its Oar.---It is wicked, it is wicked indeed, but ſtill we perſevere in our Wickedneſs. But tell me, ye Pontiffs, *who ought to know better things*, of what Benefit is Gold in your ſacred Rites?-------- No more than the Puppets were to *Venus*, which were offered her by young Virgins.

Let us then make an Offering of that which the blind Family of *Meſſala* cannot preſent from their large

Pleraque ſimiliter faciendum in ovibus pellitis, quæ propter lanæ bonitatem (ut ſunt Tarentinæ & Altinates) pellibus integuntur, ne lana inquinetur. Var. de re ruſtic. lib. 2. c. 2.

Columella alſo in his eighth Book and fourth Chapter. *Ut liberis campis & omni ſurculo ruboque vacantibus paſcant, ne et lana carpatur & tegumenta.*

L. 70. *Puppa.* Young Virgins offered little Images of Wool, or Wax to *Venus*, to make them fruitful at the Time of Marriage.

Compoſitum jus, ſaſque animi, ſanctoſque receſſus
Mentis, et incoctum generoſo pectus honeſto;
Hæc cedo ut admoveam templis, et farre litabo. 75

L. 72. *Lito* is properly to obtain our Deſire by means of our Sacrifice. *Poſtero die, ſacrificio facto, cum primis hoſtiis litaſſet.* Liv. lib. 38. c. 20.

Tum Jupiter faciat ut ſemper ſacrificem, nec unquam litem. Plaut. in Perſ.

This he has borrowed from *Ovid.*

Ante deos homini quod conciliare valeret,
Far erat, & puri lucida mica ſalis.
Nondum pertulerat lacrymatas cortice myrrhas
Alta per aquoreas hoſpita navis aquas.
Thura nec Euphrates, nec miſerat India coſtum,
Nec fuerant rubri cognita ſila croci.

Cenſors,

Cenſors, a Mind well ſeaſoned with a true Notion of divine and human Laws; the inward Receſſes of the Mind pure and holy; a Heart thoroughly impregnated with native Honour and Honeſty: Let me but enter the Temple with theſe, and a little Cake of Flower ſhall be acceptable to the Gods.

Ara dabat fumos, herbis contenta Sabinis.
Et non exiguo laurus adufta ſono. &c. Faſt. l. 1.

The following Remark from *Plato*, againſt expenſive Offerings, and in Commendation of a pure and upright Mind, ſeems in this Place to have been almoſt literally tranſlated by *Perſius*.

Καὶ γὰρ δεινὸν εἴη εἰ πρὸς τὰ δῶρα ἡ τὰς θυσίας ἀποβλέπουσιν ἡμῶν οἱ θεοὶ, ἀλλὰ μὴ πρὸς τὴν ψυχὴν ἥν τις ὅσιος ἢ δίκαιος ὢν τυγχάνῃ.

SATYRA TERTIA.

P. Nempe hoc aſſidue? jam clarum mane feneſtras
Intrat, et anguſtas extendit lumine rimas.
B. Stertimus, indomitum quod deſpumare Falernum
Sufficiat, quinta dum linea tangitur umbra.
P. En quid agis? ſiccas inſana canicula meſſes
Jamdudum coquit, & patula pecus omne ſub ulmo eſt,
Unus ait comitum. B. Verum-ne? Ita-ne? Ocyus adſit
Huc aliquis. Nemon'? Turgeſcit vitrea bilis:
Findor, ut Arcadiæ pecuaria rudere credas.
P. Jam liber, et bicolor poſitis membrana capillis,
Inque manus chartæ, nodoſaque venit arundo.
Tunc queritur, craſſus calamo quod pendeat humor:
Nigra quod infuſa vaneſcat ſepia lympha:

Line 1. *Nempe hoc aſſidue*, The Tutor is ſuppoſed to ſpeak this to his Pupil.

L. 2. ——— *anguſtas extendit lumine rimas*. This Image very beautifully expreſſes the widening of a Chink, by the Admiſſion of Light.

L. 3. *Indomitum Falernum*. Very ſtrong Wine: *Pliny* tells us they were obliged to mix Honey to ſoften it.

Falernum, A Hill of *Campania*.

L. 4. *Quinta linea*. Eleven a Clock. From the fifth Line on the Dial, becauſe the *Romans* began their firſt Hour at ſix. The Antiquity of Sun-dials may be known from hence. *Umbrarum hanc rationem & quam vocant gnomonicen, invenit Anaximenes Mileſius, Anaximandri de quo diximus, diſcipulus: primuſque horologium quod appellant ſciothericon, Lacedæmone oſtendit.* Plin. nat. hiſt. lib. 2. c. 76.

In quintam varios extendit Roma labores. Mart.

Sexta prandendum eſt: quarta jam totus in horam
Sol calet ad quintam flectitur umbra notam. Auſon.

L. 5. *Canicula*. *Canicula exortu accendi ſolis vaporem quis ignorat? cujus fideris effectus amplißimi in terra ſentiuntur.* Plin. lib. 2. c. 40.

L. 8. *Vitrea bilis*. *Horace* calls it *ſplendida bilis*. I ſuppoſe it is called *vitrea* from its Turgeſcency, becauſe of the ſwelling of Glaſs when it is blown. The *Greek* Phyſicians gave the Bile the very ſame Epithet. As; ὑαλοειδὴς χολὴ. ὑαλοειδὲς φλέγμα.

L. 9. *Arcadiæ*, A Country of *Peloponneſus*, remarkable for large Aſſes.

SATYR

SATYR III.

The ARGUMENT.

This Satyr very well expoſes the Folly of young Men who triſle away their Time, and neglect the Study of Philoſophy, being vainly puft up with the Thoughts of their Family and Fortune.

P. Is this your daily Cuſtom? do not you ſee the bright Morning ſhine in at your Windows? B. We are only ſnoaring out the Fumes of our Bottle, 'till it is upon the ſtroak of Eleven. P. What do you mean by this? here is one of your School-fellows, who ſays it is very far in the Day; ſo far, that the Sun parches the Corn, and the Cattle are all retired to the Shade. B. *Is it true? Is it ſo indeed? Let one of the Servants come quickly. Here. Who's there? What! will no body anſwer? I ſwell with Anger, and grow as hoarſe as an* Arcadian *Aſs.* P. This is the Comœdy you act. Then you take your Parchment, your Paper and your Pen in your Hand, to quarrel with them. Now your Ink is too thick. Then you pour in ſome Water. Now it is too thin.----------

L. 10. *Bicolor membrana.* The Inſide of Parchment is white, the Outſide yellow. *Cum charta uſu maxime humanitas vitæ conſtet & memoria, & hanc Alexandri magni victoria reperiam auctor eſt M. Varro, condita in Ægypto Alexandria - - - - non æmulatione circa bibliothecas regum Ptolomæi & Eumenis, ſupprimente chartas Ptolomæo, idem Varro membranas Pergami tradidit reperias.* Plin. nat. hiſt. lib. 13. c. 11.

L. 13. *Sepia.* The Cuttle-fiſh. The Blood of it ſerved for Ink. It was the Property of this Fiſh, when it was encloſed by a Net, to ſhed a black Juice, which ſo darkened the Water, that the Fiſherman could not ſee it. *Vide* Plin. nat. hiſt. l. 2. c. 29.

Dilutas

Dilutas queritur geminet quod fiſtula guttas.
O miſer! inque dies ultra miſer! huccine rerum
Venimus? at cur non potius, teneroque columbo,
Et ſimilis regum pueris pappare minutum
Poſcis? et iratus mammæ lallare recuſas?
An tali ſtudeam calamo? Cui verba? Quid iſtas
Succinis ambages? Tibi luditur. Effluis amens.
Contemnêre. Sonat vitium percuſſa, maligne
Reſpondet viridi non cocta fidelia limo.
Udum et molle lutum es, nunc nunc properandus, et acri
Fingendus ſine fine rota. Sed rure paterno
Eſt tibi far modicum, purum et ſine labe ſalinum.
Quid metuas? cultrixque foci ſecura patella eſt.
Hoc ſatis? An deceat pulmonem rumpere ventis,
[illegible]imate quod Thuſco ramum millefime ducis,
[illegible]orem-ve tunm vel quod trabeate ſalutas?

L. 16. *Columbo.* A Pidgeon is an Emblem of a ſoft and effeminate Lad. *Seneca* in one of his Epiſtles ſets it in a very good Light. *Sed volebam vivere dicis, carere tamen incommodis. Tam effeminata vox virum dedecet. Hoc meum eſſe votum: non deus unquam faciat, ut fortuna me in deliciis habeat. Ipſe quiſquis es te interroga, ſi qua poteſtatem tibi deus faciat, utrum malis vivere in macello, an in caſtris. Atqui vivere militare eſt. Proinde hi qui jactantur, & per operoſa atque ardua ſurſum, atque deorſum eunt, & expeditiones periculoſiſſimas obeunt viri ſunt, priorſque caſtrorum, & vivere exiſtimandi ſunt. Iſti quos publica quies, aliis laborantibus molliter habet turturillis ſunt, tuti contumelia cauſa, quorum vita mors conſumda.*

L. 21. *Sonat vitium.* This Simile of a Pitcher not thoroughly baked, which therefore returns a blunt, and ſullen Sound, is extremely juſt; for a very little Trial will diſcover what kind of Education a Man has had.

L. 23. *Udum et molle lutum.* Ἐξ ἀρχῆς τὰ τῶν τέκνων ἤθη ῥυθμίζειν προσήκει. εὐπλαστον γὰρ ἡ ὑγρὸν ἡ νεότης, καὶ ταῖς τύπων ψυχαῖς ἀπαλαῖς ἔτι τὰ μαθήματα ἐντήκεται· πᾶν δὲ τὸ σκληρὸν χαλεπῶς μαλάττεται. Plut. de inſtit. lib.

L. 24. *fine fine rota.* A round Wheel.

---- Then

------ Then your Pen does nothing but blot. Thou art a poor Wretch; and likely to improve in thy Follies every Day. But why don't you rather turn Child again? be fed out of the Nurſe's Mouth, like a young Pidgeon, and, like the Sons of our Nobility, quarrel for your Mince-meat, and refuſe the Lullaby? *Shall I write with ſuch a Pen as this?* Whom do you ſpeak to? What do you mean by all this Whining and Complaining? You are only deceiving your ſelf. The Time wherein you ought to ſtudy is flying faſt away, and you muſt be an inconſiderable, wretched, contemptible Creature. Nothing is eaſier diſcovered than the Want of a well grounded Education. The earthen Pitcher which has not been well baked at firſt, betrays itſelf by a ſullen Sound; conſider how much you reſemble this. Your Clay is now both ſoft and flexible, juſt of a Temper for the forming Hand, neither have you one Moment to loſe.

But you will be apt to think that you have a competent Eſtate, and a well furniſhed Houſe, what need you employ your Hours in Study. Is this enough? Is it a ſeemly thing in you to be vainly puft up on account of your Quality? That you derive your Pedigree from the *Tuſcans*, through the noble Channel of a thouſand Anceſtors? That you have the Privilege of wearing a purple Robe? Theſe external Fopperies may glitter well enough in vulgar Eyes; but how ſhall you acquit your

L. 26. *Patella*, Was a Cenſer in which they offered to their *Lares*, which they kept in their Chimney-corners. Why he gives it the Epithet *ſecura* is becauſe, while they continued religious, they were not in fear of any Want or Calamity.

L. 28. *Stemmate Thuſco*. Here he alludes to that Paſſage, in the firſt Ode of *Horace*, where he mentions *Mecanas*, as deſcended from the Kings of *Hetruria*. *Stemma* ſignifies a Crown compoſed of many Flowers; hence it is metaphorically uſed to ſtand for the Genealogy of illuſtrious Families. *Stemmata lineis diſcurrebant ad imagines pictas*. Plin. lib. 35. c. 2.

Ad

Ad populum phaleras. Ego te intus et in cute novi.
Non pudet ad morem diſcincti vivere Nattæ?
Sed ſtupet hic vitio, et fibris increvit opimum
Pingue; caret culpa; neſcit quid perdat, et alto
Demerſus, ſumma rurſus non bullit in unda.
Magne pater divûm, ſævos punire tyrannos
Haud alia ratione velis, cum dira libido
Moverit ingenium, ferventi tincta veneno:
Virtutem videant, intabeſcantque relicta.
An-ne magis Siculi gemuerunt æra juvenci?
Aut magis auratis pendens laquearibus enſis
Purpureas ſubter cervices terruit; Imus,
Imus præcipites, quam ſi tibi dicat, et intus
Palleat infelix, quod proxima neſciat uxor?

L. 30. *Ad populum phaleras.* A proverbial Saying. It is made uſe of by *Plutarch* in his Treatiſe of the Love of Riches. τὰ τῦ πλέτυ φάλαρα ταῦτα. The Meaning here is— You may ſhew your Trappings to the People. That is, you may amuſe them with the Pomp of your Family, but you ſhall not make me think, that ſuch external Ornaments can add any intrinſick Worth to you. *Satius eſt meis geſtis florere, quam majorum opinione niti, & ita vivere ut ego ſum poſteris meis nobilitatis & virtutis exemplum.* Cic. contra Salluſt.

L. 35. An excellent *Apoſtrophe*, where it is ſuppoſed he levels at *Nero*, and finely expreſſes the ſecret Stings of Conſcience. St. *Auſtin* makes a very right Application of this Paſſage in the ninth Chapter of his Book *de Magiſtro*. *Perſius omnibus pœnis quas tyrannorum vel crudelitas excogitavit, vel cupiditas pendit, hanc unam anteponit quæ cruciantur homines qui vitia quæ vitare non poſſunt, conſentunt agnoſcere.*

Dii deaque quam male eſt extra legem viventibus! quicquid meruerunt ſemper expectant.

L. 38. *Virtutem videant*, &c. It is probable that *Perſius* had this from the Poet, whom *Plutarch* quotes.

Αἱ δὲ τὸ δὴ ἥδη θεῖον ἀνθρώποις κακὸν,
Ὅταν τὶς εἰδῇ τἀγαθὸν, χρῆται δὲ μὴ.

L. 39. *Siculi juvenci.* All the Tortures, and Wrecks, contrived by Tyrants, cannot equal the Torments of a guilty Conſcience.

Perillus. An Artiſt from *Athens*, to gratify the Cruelty of *Phalaris*, that famous Tyrant of *Syracuſe*, invented a brazen Bull to burn Men alive, to make their Cries more dreadful;

ſelf

ſelf to me, and ſuch as I am, who ſee your Inſide thoroughly, *when we ſhall reproach you thus?* Are you not aſhamed to lead ſuch a Life as that profligate Spendthrift *Natta? But however there is ſome Plea to be made in his Defence.* He is harden'd and ſtupified by a long Courſe of Vices, and ſo far ſunk in them, that it is not in his Power to recover himſelf; and beſides he is intirely inſenſible of the Loſs of Virtue, for which I could almoſt incline to forgive his Madneſs.

O thou great Father of the Gods, whenever thou undertakeſt to puniſh Tyrants for their Cruelty, and Inhumanity, when the horrid Luſt of exerciſing their Power ſheds its Poiſon thro' their burning Veins; think of no other Method of doing it, than by the ſevere Stings of Conſcience. Let them ſee the Beauties of Virtue, and pine away for deſerting her. Can the Bull of *Phalaris*, or the Sword of *Damocles* rack with a greater Torment, than a Perſeverance in Vice, and the ſecret Horrors of a wounding Conſcience? when a Man ſhall be inwardly torn for the Committal of ſuch Crimes as he dare not reveal, even to the Wife of his Boſom.

he was the firſt himſelf upon whom the Tyrant made the Experiment.

L. 40. *Pendens enſis.* The Sword which hung over the Head of *Damocles.*

Damocles was a Flatterer in the Court of *Dionyſius*, the *Sicilian* Tyrant, who, commending the King's Happineſs in an extraordinary manner, was convinced of his Miſtake, by the following Method. *Dionyſius* ordered a moſt magnificent Entertainment to be prepared for him, and had a drawn Sword, hung by a Horſe's Hair, over his Head; ſo that *Damocles* could reliſh nothing of what he eat, or drank, being in conſtant Expectation of the Sword's falling. This Story is beautifully told by *Cicero*, in the fifth Book of his *Tuſculan* Queſtions, *ſec.* 21. which he concludes thus, *ſatiſne videtur declaraſſe Dionyſius, nihil eſſe ei beatum, cui ſemper aliquis terror impendeat.*

L. 43. *Et intus palleat*, &c. The Torments of a guilty Conſcience are finely deſcribed by *Hermes Triſmegiſtus* in his *Pœmander. Cujuſnam o fili ardentior flamma eſt, quam impietatis & ſcelerum? Quanam fera mordax ita corpus lacerat, ut hac laniant animum? Nonne vides quot malis animus premitur impius? En ſic fili vociferatur impius animus.... Uror.... Abſumor.... Quid agam neſcio.... Deverant me miſerum mala undique confluentia.... Non video quicquam.... Heu miſer non audio!*

Sæpe

Sæpe oculos (memini) tangebam parvus olivo,
Grandia si nollem morituri verba Catonis
Discere, ab insano multum laudanda magistro,
Quæ pater adductis sudans audiret amicis.
Jure etenim id summum, quid dexter senio ferret,
Scire erat in votis, damnosa canicula quantum
Raderet, angustæ collo non fallier orcæ;
Neu quis callidior buxum torquere flagello.
Haud tibi inexpertum curvos deprendere mores,
Quæque docet sapiens braccatis illita Medis
Porticus, insomnis quibus indetonsa juventus
Invigilat, siliquis, et grandi pasta polenta.
Et tibi quæ Samios diduxit litera ramos,
Surgentem dextro monstravit limite callem.
Stertis adhuc? laxumque caput compage soluta

L. 45. *Grandia si nollem*, &c. Every sixth Day Boys declaimed at *Rome* in their Schools before their Parents, which we may find in the tenth Book of *Quintilian's Instit.* *Cato* is here mentioned, as a Subject for Declamation, which on account of the Subject ought to be truly sublime.

L. 48. *Senio.* Was the Size on the *Talus*: *Venus* was the best Throw. *Talis enim jactatis, ut quisque canem aut senionem miserat in singulos talos, denarios in medium conferebat: quos tollebat universos qui Venerem jecerat.* Sueton. The Method of playing with the *Tali* among the Ancients was thus. They had four of them made, either of Gold, or Silver, or Bone; these they threw out of a Box: The Number of Casts which could possibly happen were reduced to 1296, because they had but four Sides. The opposite Sides always made seven on each of them, as one and six, three and four, five and two. *Lucian* in his Book *de amoribus* explains the Cast *Venus* very well. Οἱ πόλε τὴν Θεὸν αὐτὴν εὐβολήσεις μήδεν ὃς ἀστραγάλε πέσοντος ἴσω χήματι προσεκύνει, τῆς ἐπιθυμίας τεύξεσθαι νομίζων. Hence we see that when every Dye or *Talus* turned up a different Number, that was called Venus. Though *Julius Pollux* expounds it after a different Manner. Ὁ περιβαλλούμενος τῷ πλήθει ἐ μονάδων ἔμελλεν ἀνυρεῖσθαι τὸ ἐπιδιακείμενον ἀργύριον He who had the greatest Number of Aces swept the Stakes. It is not to be doubted but they had many Methods of playing which we cannot settle at this Distance of Time.

L. 50. *Angusta collo non fallier orca.* The Boys had a Play pitching Nuts into a narrow-mouth'd Vessel.

I remember the very firſt Seeds of Vice in my ſelf had their original Growth from a Hatred to School. When I was a little Boy, I uſed to find out Ointments to blear my Eyes, that I might avoid thoſe Exerciſes and Declamations, which my Maſter (whom I thought a Madman for his Pains) uſed to inſtruct me in, that my Father and my Friends might have the Pleaſure of hearing me.

All my Delight was rather to be skilled in Dice, to play at Nuts, and to whip the Top.

But it is not ſo with you, who are come to riper Years, and have had the Advantage of being inſtructed in the Diſtinctions of Right and Wrong, according to the Doctrine of the Stoicks. In whoſe ſevere Diſcipline the manly Youth (who are fed upon the plaineſt Diet) are educated. And you have been rightly informed as to the two Roads, of Virtue, and Vice, which are repreſented by the Philoſopher *Pythagoras*, in the Symbol of the Letter Y.

And do you dream away your Life ſtill? and lolling

Vas quoque ſæpe cavum ſpatio diſtante locatus
In quod miſſa levis nunc cadit una manus. Ovid. de nuce.

L. 53. The *Portico*, in which the *Stoicks* taught at *Athens*, had the Conqueſts of *Miltiades*, *Leonidas*, and *Themiſtocles* painted upon the Walls over *Darius* and *Xerxes*.

L. 56. *Pythagoras* ſaid the Letter Y, by its Make, repreſented the two Roads, of Virtue, and Vice; the narrow and the broad Way. He was a Philoſopher of *Samos*, Son of *Mnesarchus* the Jeweller, a Hearer of *Pherecydes Syrus*, inſtructed by *Hermodamas*. After he had gone through his Courſe under him, he travelled to *Egypt*, where he was inſtructed in their Theology, &c. He was taken Priſoner, in the Reign of *Artaxerxes*, to *Babylon*, where he had an Opportunity of ſtudying Aſtronomy. He travelled to that part of *Italy* called *Magna Græcia*, where he was the Founder of the *Italick Sect*. He had no leſs than ſix hundred Hearers at once, who attended him by Night; among whom the chief were *Archytas* of *Tarentum*, *Alcmæon* of *Croton*, *Hipppaſus* of *Metapontum*. It was he who was the firſt Founder of that Doctrine called the *Metempſychoſis*, or *Tranſmigration* of *Souls*, which he believed ſo firmly that he affirmed himſelf to have been *Æthalis* the Son of *Mercury*, after him *Euphorbus*, then *Hermotimus*, after him *Pyrrhus*, a Fiſher of *Delos*, next him *Pythagoras*. His Life is very well written by *Jamblichus*.

Oſcitat

Oscitat hesternum, dissutis undique malis?
Est aliquid quo tendis, et in quod dirigis arcum?
An passim sequeris corvos, testave, lutove
Securus quò pes ferat, atque ex tempore vivis?
Elleborum frustra, cum jam cutis ægra tumebit,
Poscentes videas? venienti occurrite morbo.
Et quid opus Cratero magnos promittere montes?
Discite, ô miseri, et causas cognoscite rerum,
Quid sumus, et quidnam victuri gignimur: ordo
Quis datus, et metæ quam mollis flexus, et unde;
Quis modus argento, quid fas optare, quid asper
Utile nummus habet; patriæ charisque propinquis

L. 59 *Dissutis malis.* With Jaws unstitch'd: a good pleasant *Metaphor* to express Gaping.

L. 60. The seventeen Lines which follow contain some excellent Precepts, for the Conduct of Life in its most material Circumstances. St. *Austin* was so pleased with them, that he calls them a compleat Epitome of moral Philosophy. *Vide de civitat. dei lib.* 2. *c.* 6.

Est aliquid quo tendis. Consilium quemadmodum inveniatur ostendam. Quotiens quid fugiendum sit, aut quid petendum volet scire, ad summum bonum & propositum totius vitæ respice: illi enim consentire debet quicquid agimus. Non disponet singula, nisi cui jam vita sua summa proposita est. Senec. Ep. 71.

Ἀρ, οὖν καὶ πρὸς τὸν βίον ἡ γνῶσις τοῦ τέλους μεγάλην ἔχει ῥοπήν· καὶ καθάπερ τοξόται σκοπὸν ἔχοντες, μᾶλλον ἂν τυγχάνοιμεν τοῦ δέοντος. Arist. lib. 1. ad Nicomach.

L. 65. *Craterus.* A famous Physician at *Rome*, in the Time of *Augustus*. *Cicero* mentions him in the twelfth Book of his Epistles to *Atticus*. *Commovet me Attica, etsi assentior Cratero.*

L. 66. *Causas cognoscite rerum.* It has ever been the Practice among the wisest of Men, to enquire into the Causes of Things, as being the best Method of coming at the first Fountain of all Beings, which is God. My Lord *Bacon* makes this very useful Remark, That as a little Smattering in Philosophy inclines Men to Atheism, so does Depth in it bring Men back to Religion.

Felix qui potuit rerum cognoscere causas. Virg.

Quanto satius est causas inquirere, & quidem toto in hoc intentum animo: neque enim quicquam illo invenire dignius potest, cui se non tantum commodet, sed impendat. Sen. natural. quæst. lib. 6. c. 3.

L. 67. *Quid sumus.* τὸ ΓΝΩΘΙ ΣΑΥΤΟΝ τοῦ Θεοῦ παράγγελμα καὶ ἀρχὴ καὶ τέλος πάσης ἐστὶ φιλοσοφίας καὶ εὐζωΐας. Simplic.

lolling

lolling at your Eaſe, with your Mouth open, belch out the Fumes of your laſt Night's Revelling? have you propoſed no End in Life to which you may direct your Courſe, but live *extempore*, without any Regard to the future, as if you were ſtill in a State of Nature?

You have diſmal Examples enough of Procraſtination. When you ſhall ſee Perſons calling for the Aſſiſtance of Hellebore too late, when the Dropſy has overwhelmed them. Whereas if you ſeek a Remedy upon the firſt Approach of a Diſeaſe, what Occaſion will there be to promiſe your Phyſician golden Mountains for your Recovery?

Be wiſe therefore, ye wretched Mortals, and make Philoſophy your chief Study; enquire into the Cauſes of Things; ſtudy your ſelves, and for what End ye were created; what Rules of Life are laid before you; what Race you are to run, and how exact you ought to be in the Conduct of it; conſider the right Uſe of Money; how much you ought to expend for the Good of your Country: How much you ſhould ſpare for the Service of your Friends: And above all, to acquit your ſelf

Sequitur illud ut animadvertamus qui ſimus ipſi, ut nos quales e. portet eſſe ſerviamus. Cic. ac. lib. 4.

Plato's Definition of Man is moſt beautiful. φυτὸν ἡμερώτατον. ἂν ἓν τι πλεῖον τῆς Θεᾶς.

Quidnam victuri gignimur. In the next place, after knowing our own Nature, he adviſes to conſider the End of our Creation, agreeably to the *Stoick* Doctrine, for *Perſius* was educated in their Principles. *Placet Stoicis quæ in terris gignuntur, ad uſum hominum omnia creari: homines autem hominum cauſſa eſſe generatos, ut ipſi inter ſe alii alios prodeſſe poſſint: in hoc naturam debemus du. cem ſequi, & communes utilitates in medium afferre, mutatione officiorum, dando, accipiendo, tum artibus, tum opera, tum facultatibus devincire hominum inter homines ſocietatem.* Cic. lib. 1. offic.

Ordo quis datus. By the Word *ordo* here is underſtood, The eternal Decrees of Fate, whereby all things were immutably deſigned to happen as they are. *Sic ordinem rerum fati æterna ſeries retexit, cujus hæc prima lex eſt ſtare decreto.* Sen. natural. lib. 2.

Sic vivamus, ſic loquamur; paratos nos invenit atque impigros fatum. *Hic eſt magnus animus qui ſe deo tradidit. At contra ille puſillus ac degener, qui obluctatur, & de ordine mundi male exiſtimat, & emendare mavult deos quam ſe.* Sen. ep. 107.

L. 68. *Quam mollis flexus & unde.* How difficult it is to paſs thro' Life with Honour, and to know where and what time is moſt proper to begin the Race which we are to run.

Quan-

Quantum elargiri deceat; quem te Deus eſſe
Juſſit; et humana qua parte locatus es in re;
Diſce: neque invideas, quod multa fidelia putet
In locuplete penu, defenſis pinguibus Umbris;
Et piper, et pernæ, Marſi monumenta clientis,
Mœnaque quod prima nondum defecerit orca.
Hic aliquis de gente hircoſa Centurionum,
Dicat, quod ſatis eſt, ſapio mihi: non ego curo
Eſſe quod Arceſilas, ærumnoſique Solones,
Obſtipo capite, et figentes lumine terram,
Murmura cum ſecum, et rabioſa ſilentia rodunt,
Atque exporrecto trutinantur verba labello,
Ægroti veteris meditantes ſomnia: *gigni*
De nihilo nihil, in nihilum nil poſſe reverti.
Hoc eſt, quod palles? cur quis non prandeat, hoc eſt?
Hos populus ridet, multumque toroſa juventus

L. 74. *Umbri.* A very ancient People of *Italy.*

L. 75. *Marſi.* A People of *Apulia.* Here he mentions the Preſents which they ſent their Lawyers, and deſires that we may not envy thoſe who receive ſuch Gifts, ſuppoſing them the Effect of Extortion.

L. 76. *Mana.* A ſmall Sea-fiſh.

L. 77. *Hircoſa gens centurionum.* So called from their filthy Smell. The Captains of the Army were not ſo nice in their Dreſs in this Age of the World. And as to their Love of Learning and learned Men, the Generality of them were ever the ſame as they are now. It is very natural that Sciences ſhould be ridiculed by thoſe who want them. This *Cicero* has taken notice of and expoſes in the fifth Book of his *Tuſculan Queſtions.*

Philoſophia quidem tantum abeſt ut proinde ac de hominum eſt vita merita, laudetur; ut a plerisque neglecta, a multis etiam vituperetur. Vituperare quiſquam vitæ parentem, & hoc parricidio ſe inquinare audet? Et tam impie ingratus eſſe, ut tam accuſet, quam verari deberet, etiam ſi minus perſpicere potuiſſet? Sed ut opinor, hic er-

honourably

honourably in that Station of Life, wherein God has placed you.

Learn this, and do not envy that the wealthy Lawyer encreases his Stores beyond you, by Knavery and Oppression.

Perhaps you may hear some Fop of the Army speak in this Manner. I am wise enough already. I would not for the World be like *Arcesilas*, or *Solon*, who walk with their Heads stooping, and fix their Eyes upon the Earth, murmuring, and growling, I know not what, with themselves, stretching out their Lips, and weighing their Words, dreaming out such Inconsistencies as these. *That nothing is made of nothing, and that nothing can be turned into nothing.* Is it for this that Philosophers lose their Stomachs, and look pale? I can tell them, that it is for these Notions both Men and Boys laugh at them.

ror, & hac indocterum animis offusa caligo est, quod tam longe retro respicere non possunt.

L. 79. *Arcesilas.* A Philosopher and Disciple of *Polemon*, a great Master of Disputation, He studied under *Crantor*, who was said to have changed *Plato*'s Philosophy. *Cicero* in his *Academick Questions*, in the last Paragraph of his first Book, says thus of him. *Arcesilas negabat esse quid sciri posset, ne illud quidem ipsum quod Socrates reliquisset.* He is called by *Lactantius*, the Master of Ignorance, because he held, Nothing was to be known.

Solon of *Salamis*. One of the seven wise Men of *Greece*. He lived about the Time of *Tarquinius Priscus*. It was he who abrogated the Laws of *Draco*, and made such in their place, as reconciled the People of *Athens* to the Senators, who before had a mortal Hatred for one another. When he left the *Athenians*, he bound them by an Oath never to alter his Laws till he returned; which made him order his Ashes after his Death to be scattered round the Island *Salamis*.

Ingeminat tremulos naſo criſpante cachinnos.
Inſpice: neſcio quid trepidat mihi pectus, et ægris
Faucibus exuberat gravis halitus; inſpice ſodes,
Qui dicit medico, juſſus requieſcere, poſtquam
Tertia compoſitas vidit nox currere venas,
De majore domo modicum fitiente lagena,
Lenia loturo ſibi Surrentina rogavit.
Heus bone, tu palles. Nihil eſt. Videas tamen iſtud,
Quicquid id eſt: ſurgit tacite tibi lutea pellis.
At tu deterius palles; ne fis mihi tutor:
Jampridem hunc ſepeli; tu reſtas. Perge, tacebo.
Turgidus hic epulis, atque albo ventre, lavatur,
Gutture ſulfureas lente exhalante Mephites.
Sed tremor inter vina ſubit, calidumque trientem
Excutit è manibus; dentes crepuere retecti.
Uncta cadunt laxis tunc pulmentaria labris.
Hinc tuba, candelæ: tandemque beatulus alto
Compoſitus lecto, craſſiſque lutatus amomis,
In portam rigidos calces extendit: at illum
Heſterni capite induto ſubiere Quirites.
Tange miſer venas, et pone in pectore dextram.

L. 87. *Cachinnos.* *Plato*, in his third Book *de Repub.* does highly condemn immoderate and violent Laughter. The proper and decent Manner of it is moſt beautifully recommended by *Ovid.*

Eſt qua perverſo diſtorqueat ora cachinno,
Cum viſit læta eſt, altera flere potes.
Illa ſonat raucum quiddam, æquæ inamabile ridet,
Ut rudit a ſcabra turpis aſella mola.
Sint modici vultus, ſint parva utrinque lacuna,
Et ſummas dentes tuta labella tegant.
Nec ſua perpetuo contendant ilia riſu,
Sed leve, neſcio quid, femineumque ſonent.
Lib. 3. de arte amandi.

L. 90. Here *Perſius* makes uſe of a very good Alluſion, wherein he compares thoſe Perſons, who ask Advice of Philoſophers, and yet deſpiſe their Precepts, to ſick People, who conſult their Phyſicians, and yet lay aſide their Preſcriptions. *Cicero*, in the third Book of his *Tuſculan Queſtions*, frequently runs a Parallel

He

He who says to a Physician, *Consider my Case I beseech you. I have got a Palpitation at my Heart. My Breath has an ill Savour.* The Physician advises to keep himself calm and temperate, only four Days. He cannot hold out, but begs some delicate Wines before he bathes, from some of his noble Friends. The Physician comes after this. *My good Friend, you are grown pale.* It signifies nothing, Sir. *I would have you however to take Care, as slight as you think it; your Skin begins to rise, and is of a livid Colour.* Doctor, I think you look paler your self. Don't you pretend to be my Governour. I have buried one already, who told me, I looked sickly, but you are alive to plague me. *Go on your own Way, I shall not trouble you with any more Advice.* To make my Story short. This Gentleman falls to his Luxury again, breathes out the Stench of his Indigestion; and what is the Consequence? He is seized with a Palsey; the Glass falls from his Hand; his Teeth chatter in his Head; his Dainties drop from his Mouth. Hence come the Trumpets and Lamps; and he is cooked up in all the State and Formalities of a dead Person; then carried out by his Servants to the Grave, who have now got their full Freedom by his Death. Well, but try

between Philosophy, and Physick; between the Distempers of the Mind, and those of the Body.

L. 93. *Surrentina.* From a Town in *Campania* called *Surrentum.* Wine, and Bathing are both dangerous for People in a Dropsy.

L. 103. *Hinc tuba, candela.* *Julius Pollux* says, the Trumpet was for calling the Friends of the Deceased together. *Candela* were the Torches with which, I suppose, they lighted the Funeral Piles.

Beatulus. The Dead among the Ancients were styled, *The Happy.*

Διὰ ταῦτα γὰρ τοι καλοῦνται μακάριοι.
Πᾶς γὰρ λέγει τις· Ὁ μακάριος ὄιχεται,
Κατέδαρθεν εὐδαίμων. Stob. Serm. 275.

Ergo & mortui beati nominantur.
Ita quisque ait. Abiit beatus ille.
Obdormiit felix.

Nil calet hic; ſummoſque pedes attinge, manuſque,
Non frigent. Viſa eſt ſi forte pecunia, ſive
Candida vicini ſubriſit molle puella,
Cor tibi rite ſalit? Poſitum eſt algente catino
Durum olus, et populi cribro decuſſa farina.
Tentemus fauces: tenero latet ulcus in ore
Putre, quod haud deceat plebeïâ radere betâ.
Alges, cum excuſſit membris timor albus ariſtas:
Nunc face ſuppoſita ferveſcit ſanguis, et ira
Scintillant oculi; diciſque faciſque, quod ipſe
Non ſani eſſe hominis, non ſanus juret Oreſtes.

L. 115. *Excuſſit membris timor albus ariſtas.* A *Metaphor* from bearded Corn, to expreſs the Hair erect thro' Horror.

me;

ne; I have none of thoſe Symptoms; examine my Feet and Hands. *You have worſe; for your Diſtemper's are in your Soul. Can you preſerve your Heart untainted at the Sight of Money? Or ſhould your Neighbour's beautiful Daughter betray her Liking by her Smiles, can you reſiſt the Temptation? Here is a Diſh of cold Pottage, and brown Bread, laid down before you. Let us try your Palate; This you cannot bear; You have got an Ulcer in your Mouth, which cannot away with the Roughneſs of the Plebeian Reſt. In the next place, you are ſo affected with the Paſſion of Fear, that your Hair ſtands erect. Now again, ſo much under the Dominion of Anger, that your Blood is in a Ferment, your Eyes ſparkle, and you both ſay and do, what even the mad Oreſtes would ſwear only became a Madman.*

SATYR IV.

The ARGUMENT.

The Author in this Satyr levels at Nero *under the Name of* Alcibiades, *for preſuming to undertake the Adminiſtration of publick Affairs, without ſufficient Qualifications for ſo great an Undertaking, being too young, and altogether unexperienced in the right Methods of Government. The Subſtance of this Satyr is taken from* Plato, *in the firſt Dialogue of* Socrates *with* Alcibiades, *where that great Author, in a moſt excellent Manner, expoſes not only the Folly of the Ignorant, in endeavouring to have any Share in the Government, but in pretending to any other Profeſſion in Life, wherein they have not been ſufficiently inſtructed.* Socrates *had nothing more at Heart, than the right Education of Youth, and eſpecially of ſuch as were to have any Part in the publick Affairs of their Country, when they came to be Men. This will appear from the following Story which* Xenophon *records of him in his Memoirs.*

One Day he obſerved Euthydemus, *a young Man, ſtealing off from one of his Lectures, and he gave him the following Rebuke.* 'Whenever (*ſaid* Socrates) *the Publick ſhall have*

'Occa-

Occaſion for this young Man's Voice, he will ſpeak to this Purpoſe. "*Ye* Athenians, *I never learned any Thing of any Body; I avoided the Converſation of learned Men as much as was in my Power; nay, I ſhunned the very Suſpicion of being taught; However, I ſhall venture to give you ſuch Counſel as comes into my Head. Might not another, who deſired the Republick to grant him a Licence for the Practice of Phyſick, begin his Oration in the ſame Manner.* "*O ye Citizens of* Athens, *I never learned the Art of Phyſick of any Body, nor did I endeavour, but avoided it as far as lay in my Power; however, I would have you give me a Licence to profeſs it; for I will endeavour to learn by practiſing upon your ſelves.*

S A-

SATYRA QUARTA.

PRem populi tractas? (barbatum hoc crede magiſtrum
Dicere, ſorbitio tollit quem dira cicutæ)
Quo fretus? dic hoc magni pupille Pericli.
Scilicet ingenium, & rerum prudentia velox
Ante pilos venit; dicenda, tacendaque calles.
Ergo ubi commota fervet plebecula bile,
Fert animus calidæ feciſſe filentia turbæ
Majeſtate manus. Quid deinde loquere? Quirites,
Hoc, puto, non juſtum eſt; Illud male; rectius iſtud.
Scis etenim juſtum gemina ſuſpendere lance

Line 1. *Barbatus magiſter.* *Socrates*, *Cicero*, in his fourth Book *de finibus*, ſays, that Philoſophers were ſtyled *barbati* by way of Honour, and Diſtinction. We find in the thirteenth Book of *Athenæus*, that in the Time of *Alexander* the Great, cutting the Beard off was contrived as a Puniſhment, and a Mark of Diſgrace. *Socrates* is here ſtyled *magiſter*, either becauſe he was Tutor to *Alcibiades*, or that according to *Cicero*'s Character of him in the fifth Book of his *Tuſculan Queſtions*, it is ſaid in theſe Words. *Primus ille philoſophiam devocavit e cælo, & in urbibus collocavit, & in domos introduxit: & coegit de vita & moribus, rebuſque bonis & malis quærere.*

L. 2. *Sorbitio cicutæ.* Hemlock is the Poiſon, which *Plato* mentions in his *Phædo*, to which *Socrates* was condemned.

L 3. *Quo fretus.* ὅτῳ πιϛεύων. The very Expreſſion which *Plato* makes *Socrates* uſe to *Alcibiades*.

Magni pupille Pericli. In the ſame Dialogue where *Socrates* taxes *Alcibiades* with being elated on account of his Family, his Beauty and his Wealth, he concludes—— 'But of all that I have 'mentioned, you are rather for having *Pericles* left by your Fa- 'ther, as a Tutor to you, and your Brother.

Pericles, a famous Governour of *Athens*, who managed the Common-wealth forty Years, a Man of great Eloquence and

SATYR IV.

P. Do you take upon you the Adminiſtration of Affairs? (Suppoſe this to be ſaid by *Socrates*) Upon what Foundation? Tell me, I beſeech you, *Alcibiades*. To be ſure you have acquired Wiſdom, and Experience enough in your Minority. You are excellently well qualified to ſpeak in publick. And therefore, if any Commotion ſhould ariſe in the State, you can ſilence the Tumult of an inraged Multitude, by your Authority, by the Waving of your Hand. And what will be your Speech: To this purpoſe, no doubt. *Ye Romans, I think you are now acting againſt all the Rules of Juſtice. This is a wicked Rebellion; Peace would be much more for your Advantage.* For you very well underſtand to ſettle the Scales of Juſtice, when they are in a fluctuating Motion. You

Authority, about 426 Years before Chriſt. The Comick Poets called him *Olympius*, becauſe his Oratory ſtruck the People with the Force of Thunder. Read his Life in *Plutarch. Val. max. lib.* 8. 9.

L. 5. *Dicenda tacendaque calles.* The whole Art of publick Oratory conſiſts in the Secret of knowing rightly what Points a Man ought to ſpeak to, and what to conceal or paſs over.

L. 8. *Majeſtate manus.*

——Qui poſtquam voce manuque
Murmura compreſſit, tenuere ſilentia cuncti. Ovid.

——tumultum
Compeſcit vultu, dextraque ſilentia juſſit. Lucan.

L. 10. *Scis enim juſtum, &c.* What follows is *Ironical*. Juſtice is here repreſented by a Pair of Scales in Motion, which requires ſome Patience and Exactneſs to diſtinguiſh on which Side the Weight lies; which very well expreſſes what Care is required in the Determination of ſuch Cauſes as come before a Judge. It is an excellent Image to caution us againſt giving raſh Judgment.

Ancipi-

Ancipitis libræ: rectum diſcernis, ubi inter
Curva ſubit, vel cum fallit pede regula varo:
Et potis es nigrum vitio præfigere Theta.
Quin tu igitur, ſumma nequicquam pelle decorus,
Ante diem blando caudam jactare popello
Deſinis, Anticyras melior ſorbere meracas?
Quæ tibi ſumma boni eſt? uncta vixiſſe patella

L. 11. *Rectum diſcernis*, &c. Virtues are beſt diſtinguiſhed by compaſing them with their Extreams; but it oftentimes happens, that ſome Actions are accompanied with ſuch Circumſtances, that it is a difficult Matter to determine whether to ſay they are right or wrong.

L. 12. *Nigrum præfigere Θ.* To condemn a Criminal to Death, which requires Juſtice tempered with Clemency, becauſe it is better the Guilty ſhould eſcape, than that the Innocent ſhould ſuffer.

Θ, ſtands for Θάνατος, prefixed by the Judges of *Athens* to their Sentences of Condemnation.

Iſti qui volet exactioni
Diſtrictum bonus applicare Theta. Sidon. Apol. c. 9.

Noſti mortiferum Prætoris, Caſtrice, ſignum,
Eſt opus pretium dicere Θ nobum. Mart. Epig.

Perſius, as well as *Martial*, in this follows the *Greek* Cuſtom; for the *Roman* Judges writ A and C for *Abſolvo*, or *Condemno*, according as they paſſed Sentence.

L. 14. *Quin tu igitur*, &c. *Alcibiades* was beautiful, ſo was *Nero*. vid. Sueton. Here *Perſius* takes occaſion to ſhew, that the outward Appearance of Beauty ſignifies nothing, where the Beauty of the Mind is wanting. This *Plato* has put in a very good Light, in that Dialogue between *Socrates* and *Alcibiades*, as follows,

can

can diſcern Right from Wrong, though they may be perplexed by many Circumſtances. And you can judge extremely well in Caſes of Life and Death. Let me adviſe you to forbear theſe great Undertakings, for it is not your Beauty will carry you thro' ſuch Difficulties; therefore conceal your Arrogance from the People 'till you have gain'd Experience; return to School and learn. Have you as yet propoſed what is the chief Point to purſue? A. Yes, to eat and drink deliciouſly, and to in-

Sor. If any one ſhould tell *Amaſtris*, the Widow Queen of *Xerxes*, that the Son of *Dinomache* a private Perſon proclaimed War againſt the Son of her, who was a great Queen; and that the Son of *Dinomache* had not above three hundred Acres of Land; I ſuppoſe, *Alcibiades*, if the Queen were to ſpeak to you, ſhe would ſay that you depend upon your Induſtry, and Wiſdom; and again, if ſhe ſhould hear that you were not above twenty Years old, utterly ignorant of all things, would ſhe not be apt to ſay.... *What do you rely upon, young Man, for ſuch an Undertaking?* And we ſhould make Anſwer for you, *That you depend upon your Beauty, your Family, your Riches, and your uncultivated Capacity.* Would ſhe not think us all mad, upon comparing her Wealth, her Power, and her Wiſdom with ſuch Qualifications?

L. 15. *Caudam jactare.* A Metaphor taken from Peacocks, who ſpread their Tails to the beſt Advantage. Here therefore it ſignifies Oſtentation, an Appearance of Virtue, to gain the Affections of the People, ſuch as *Nero* had, when he made uſe of this Expreſſion.... *O quam bellem neſcire litteras*, When he was to ſign a dead Warrant.

L. 16. *Anticyræ.* Two Iſlands upon the *Theſſalian* Coaſt, famous for *Hellebore*, good to purge the Brain.

Imbibe, diutiſſem, purgantes pectora, ſuccos,
Quicquid & in toto naſcitur Anticyra. Ovid. de pont.

L. 17. *Quæ tibi ſumma boni eſt?* You are ſo unfit for Government, that you do not underſtand the firſt Elements of Virtue.

Semper,

Semper, et assiduo curata cuticula sole.
Expecta; haud aliud respondeat hæc anus. I nunc,
Dinomaches ego sum. suffla, sum candidus. Esto:
Dum ne deterius sapiat pannucia Baucis,
Cum bene discincto cantaverit ocyma vernæ.
Ut nemo in sese tentat descendere! nemo!
Sed præcedenti spectatur mantica tergo.
Quæsieris. Nostin' Vectidî prædia? cujus?
Dives arat Curibus, quantum non milvus oberret.
Hunc ais? Hunc, Diis iratis, genioque sinistro.
Qui quandoque jugum pertusa ad compita figit,
Seriolæ veteris metuens deradere limum,
Ingemit, *Hoc bene sit*, tunicatum cum sale mordens
Cæpe, et farratam pueris plaudentibus ollam,
Pannosam fæcem morientis sorbet aceti.
At si unctus cesses, et figas in cute Solem,

L. 18. *Curata cuticula sole.* It was a Custom among the Ancients to anoint their Bodies in the Sun, to make them sleek, and strong, and active; but many did it out of Luxury, and so it is to be understood here. The *Greek* Physicians called it Ἡλίωσις.

Ἀλειφαμένη τὸ σῶμα καὶ ἑστῶσα πρὸς τὸν ἥλιον.
Aristoph.

I precor, & totos avida cute combibe soles,
Quam formosus eris! Mart. lib. 10. ep. 12.

L. 19. *Suffla.* A Metaphor alluding to the Story of *Æsop*'s Frog. *Nescio quid se sufflavit uxori suæ.* Plaut. Casin.

L. 22. *Ocyma.* Put for any Herbs. This Herb is commended much for Food by *Varro*, and *Cato*. *Pliny* tells us it was superstitiously sown with Curses, to make it grow better.

L. 23. *In sese descendere.* To examine a Man's self: According to that golden Precept γνῶθι σεαυτόν. *In deorum secreta descendere.* Sen. *Consensus populi qui jam descendit in causam.* Cic. This Metaphor *descendo* is taken from going down into Pits, to examine what kind of Oar is in them.

dulge

dulge my self as much as I can in Pleasure. P. Now let me speak. The first old Woman, who passes by can give me as good an Answer. Go now and boast of your high Blood, and say, *I am the Son of* Dinomache; and puff your self up on account of your Beauty. *Yet still I shall tell you*, that *Baucis*, while she cries her Herbs about the Streets, is as much a Philosopher. What a strange thing it is, that no Man will allow himself Leisure to examine his own Weaknesses, no not one; but rather exposes his Folly to all Mankind. For Instance, do but ask any one the Question. *Do you know what Estate* Vectidius *has? Which* Vectidius *do you mean? Why him, who has more Land at* Cures *than a Kite can fly over. Who, that sad Wretch? Hated by Gods and Men! Who, when he celebrates the* Compitalia, *is afraid of losing the Pitch wherewith he stopped his Flasks of Wine. Then whines out a Grace over some Onions, which he has not the Heart to peel, to eat with his Pottage, and some sour Wine, quite turned to Vinegar; yet as bad as they are, his Servants express the greatest Joy to see such a Feast.* You shall be cen-

L. 24. *Spectatur mantica tergo.* This is very well explained by that Fable in *Æsop*, where he makes every Man carry two Wallets, one hanging before, wherein he sees the Faults of other Men, and the other behind, in which he carries his own. *Avari, avaros; gloria cupidos, gloriosi reprehendunt. Est enim proprium stultitia aliorum vitia cernere, oblivisci suorum.* Cic. Tusc. Which *Persius* illustrates in the Example of *Vectidius*.

L. 26. *Quantum non milvus oberret.* A proverbial Saying.

Milvos intra tua pascua lasses. Juv.

L. 28. *Pertusa ad compita.* The *Compita*, according to an old Scholiast upon *Persius*, were Towers erected where two Streets crossed each other, with Passages thro' them, facing each Street; hence they are said to be *pertusa*. The *Compitalia* were Feasts instituted, some say by *Tarquinius Priscus*, in the Month of *January*, and celebrated by Servants alone, when their Plowing was over.

Seriola. A little earthen Pot or Jar.

L. 31. *Farrata olla.* Pottage.

L. 32. *Pannosa fax*, &c. This Line expresses sour, mothered Wine extremely well.

L. 33. *Figas in cute solem.*

Pro isto asso sole, quo tu abusus es in nostro pratulo, a te nitidum solem unctumque repetemus. Cic. ad Attic.

Est

Est prope te ignotus cubito qui tangat, et acre
Despuat in mores; penemque arcanaque lumbi
Runcantem, populo marcentes pandere vulvas.
Tu cum maxillis balanatum gausape pectas,
Inguinibus quare detonsus gurgulio extat?
Quinque palæstritæ licet hæc plantaria vellant,
Elixasque nates labefactent forcipe adunca,
Non tamen ista filix ullo mansuescit aratro.
Cædimus, inque vicem præbemus crura sagittis.
Vivitur hoc pacto: sic novimus. Ilia subter
Cæcum vulnus habes; sed lato balteus auro
Protegit, ut mavis; da verba, et decipe nervos,
Si potes. Egregium cum me vicinia dicat,
Non credam? Viso si palles, improbe, nummo;
Si facis, in penem quicquid tibi venit amarum;
Si puteal multa cautus vibice flagellas;
Nequicquam populo bibulas donaveris aures.
Respue, quod non es; tollat sua munera cerdo;
Tecum habita; et noris, quam sit tibi curta supellex.

L. 48. *Si puteal.* Because this Line is very obscure, I shall first set down some Passages in Authors, where the Words *puteal*, and *flagello* are to be found; and then endeavour to make out its Sense with the best Probability.

Qui puteal janumque timet celebresque calendas. Ovid.

Erat autem ara quædam coronata, & superposita puteo, ubi quondam defossa novacula, & cos Attii Navii auguris, inde nomen sibi fecit puteallis. Cic. de divin.

——forum putealque Libonis,
Mandabo siccis.—— Hor. lib. 1. ep. 19. lib. 2. ser. sat. 6.

Rescius orabat sibi adesses ad puteal cras, atque honori posterorum ut vibex fieres. Plaut. *vibex fieres*, a Blot to your Family.

Dionys. in the third Book of his Antiquities calls it φρέαρ.

Eryc. Puteau. de jurejurando, says, that the Judges and Litigants both used to swear at this Altar, and that Usurers met at this Court, where the *Puteal* was, to put out their Money.

sured

ſured after the ſame manner, if you proceed in your luxurious Methods of Living, and Lewdneſs, which is the Conſequence of them. For, be aſſured, that many whom you never knew will animadvert upon your Vices. We fall foul upon others, and others again upon us. This is the way of the World; this the greateſt part of our Buſineſs. You are already wounded in your Reputation, but your Quality helps in a great meaſure to gloſs it over; however you cannot but be ſenſible of that Weakneſs which you have contracted by your Debauches. A. But ſuppoſe you are miſtaken, and that the World gives me Applauſe, ſhall I not believe them? P. That Applauſe will be but of little Uſe to a Man who loves Money to a great Degree, and when you, to your Scandal, enhance it all to your ſelf. In ſhort, I would have you reject that Reputation which you do not deſerve. Let the common People keep their Commendations to themſelves: Confine your Thoughts more to the Study of your ſelf: And you will ſoon be ſenſible how ſhort your Abilities are.

Chimentellius in his *Marmor Piſanum*, c. 17. after having treated a long while upon this Word *Puteal*, concludes thus, *Sed de his puteis libaſſe ſufficiat: profundiorem hauſtum altis relinquimus.*

.....Arca flagellat opes. Martial.

Flagellare anonam. Plin. to inhance Corn.

From all which compared together, we may conclude, *Perſius* means, *If a Perſon be an extorting Uſurer, he can never gain the Affections of the People. Puteal* may be taken metaphorically for a Cheſt, and *flagello* in the Senſe of cording it.

SATYRA

SATYRA QUINTA.

P. Vatibus hic mos eſt, centum ſibi poſcere voces,
Centum ora, et linguas optare in carmina centum;
Fabula ſeu mœſto ponatur hianda Tragœdo,
Vulnera ſeu Parthi ducentis ab inguine ferrum.
C. Quorſum hæc? aut quantas robuſti carminis offas
Ingeris, ut par ſit centeno gutture niti?
Grande locuturi, nebulas Helicone legunto;
Si quibus aut Procnes, aut ſi quibus olla Thyeſtæ
Fervebit, ſæpe inſulſo cœnanda Glyconi.
Tu neque anhelanti, coquitur dum maſſa camino,

L. 2. *Centum ora*, &c.

εἰ δέ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἶεν. Hom.

In Imitation of which *Heſtius* the Poet, in his ſecond Book of the *Iſtrian* war, quoted by *Macrobius* ſat. 6. c. 3.

------ *Non mihi ſi linguæ*
Centum atque ora ſient totidem, voceſque liquatæ.
Non mihi ſi centum linguæ, ſint oraque centum. Virg.

L. 4. *Parthi.* The People of *Parthia*, a Country of *Aſia Minor*, bounded at the Weſt by *Media*, at the North by *Hyrcania*, at the Eaſt by *Appiana*, at the South by the Deſerts of *Carmania*. They were the moſt obſtinate Enemies the *Romans* had, having circumvented *Craſſus*, they cut him off, with all his Army. They were likewiſe remarkable for ſhooting well with their Arrows, at the time when they were flying from their Enemies. Hence we may underſtand *ducentis ab inguine* pulling out the Arrows with which they were wounded behind.

L. 8. *Procne.* Daughter of *Pandion*, King of *Athens*, Wife of *Tereus*, who under the pretence of viſiting her Siſter *Philomela* to bring her home, raviſhed her by the Way, cut out her Tongue, and impriſoned her. She wrought her whole Misfortune in a Piece of Embroidery, which ſhe ſent to her Siſter; who in Revenge dreſt up her Son *Itys*, for her Husband *Tereus*. After he had ſupped upon him, ſhe brought in his Head; which when *Tereus* beheld, he drew his Sword to kill her. As ſhe fled, ſhe was

SATYR V.

The ARGUMENT.

This inimitable Satyr conſiſts of two Parts. In the firſt, Perſius *makes a moſt grateful Acknowledgment of the great Obligations he lies under to his Maſter* Cornutus, *for his Education. In the ſecond, he treats of true Liberty, according to the* Stoicks *Opinion.*

P. It has ever been the Cuſtom of *Poets*, in all great Undertakings, to wiſh for *a hundred Mouths*, and *Tongues*, whether they write a *Tragedy*, or an *Epick Poem.*

C. For what End, *Perſius*, do you wiſh the ſame? Or what prodigious Kind of Expreſſions do you intend to make uſe of, that you pray for a *hundred Throats* to breathe them out? Let ranting Poets, who delight in *Bombaſt*, go to the Clouds of *Helicon*, and coin themſelves new Words, when they have a mind to write either a *Tragedy* of *Procne*, or *Thyeſtes*, to be often recited by the inſulſe *Glyco*. But, as for your part, you are far from that laborious, noiſy, and turgid Nonſenſe, which is ingendred in murmuring, - - - - - -

hanged into a Swallow; he into a *green Plover*; and the Siſter *Philomela*, who, on the *Orgies* of *Bacchus*, was forced out of Priſon by *Procne*, and her Companions, being there preſent, was changed into a *Nightingale*; and the Boy *Itys* into a *Pheaſant*. Ovid. Metamorph. 6.

Thyeſtes. The Son of *Pelops* and *Hippodamia*, who bearing a great Hatred to his Brother *Atreus*, defiled his Bed. *Atreus* in revenge had his Son dreſſed up for Dinner, at which horrid ſight, the Sun was ſaid to turn back in its Courſe. L. 9.

Glyco, An inſipid Writer of *Tragedies*, and a Favourite of *Nero*.

Folle premis ventos: nec clauſo murmure raucus
Neſcio quid tecum grave cornicaris inepte:
Nec ſtloppo tumidas intendis rumpere buccas.
Verba togæ ſequeris, junctura callidus acri
Ore teres modico, pallentes radere mores
Doctus, et ingenuo culpam defigere ludo.
Hinc trahe quæ dicas; menſaſque relinque Mycenis
Cum capite, et pedibus; plebeiaque prandia noris.
P. Non equidem hoc ſtudeo, bullatis ut mihi nugis
Pagina turgeſcat, dare pondus idonea fumo.
Secreti loquimur: tibi nunc hortante Camœna
Excutienda damus præcordia; quantaque noſtræ
Pars tua ſit Cornute animæ, tibi dulcis amice,
Oſtendiſſe juvat. Pulſa, dignoſcere cautus,
Quid ſolidum crepet, et pictæ tectoria linguæ.
His ego centenas auſim depoſcere voces,
Ut, quantum mihi te ſinuoſo in pectore fixi,
Voce traham pura; totumque hoc verba reſignent,
Quod latet arcana non enarrabile fibra.

L. 13. *Stloppo.* A fictitious Word to expreſs the Noiſe of a a Man's Chops, by a Trick of the Finger.

L. 14. *Verba togæ.* Plain Words. The *Toga* was the Habit worn in Peace; the *Paludamentum* in War.

L. 15. *Pallentes mores.* Wickedneſs; becauſe a guilty Conſcience appears in the Paleneſs of the Countenance.

——Hic murus aheneus eſto
Nil conſcire ſibi, nulla palleſcere culpa. Hor.

Teres. Is to be underſtood from this Paſſage in *Tully*'s third Book *de orat. Sed ſi habitum etiam orationis, & quaſi colorem aliquem requiris, eſt plena quadam & tamen teres & tenuis, & non ſine nervis ac viribus.*

L. 16. *Defigere.* A Metaphor taken from Criticks, who mark what they find amiſs.

L. 17. *Menſaſque relinque Mycenis.* Leave thoſe execrable Subjects of *Tragedy* to the *Greek Poets*, who write at *Mycenæ*, a Town of *Peloponneſus*, built by *Perſeus*, the Son of *Danae*; famous for *Atreus*, Brother of *Thyeſtes*. Vide Senec. Trag. Thyeſt.

* * * before

- - - before it is diſcharged aloud. Your Language is ſoft and eaſy, and of true Connection. You are well skilled in ſhaming People out of their Vices, by your genteel Manner of Raillery. Stick to this, and leave *Tragedy* to others, ſo that you make the common Follies of Mankind the *Topicks* of your *Satyr*.

P. I do aſſure you it is far from my Thoughts, to dignify Trifles by lofty Language. I rather chuſe to impart the Secrets of my Mind to you, as a Friend. And, it is at the Inſtance of my Muſe I open my Boſom, that you may ſee, my dear Friend *Cornutus*, how great a Share of my Soul is yours; and what a Delight it gives me to ſhew it. Knock at my Breaſt, and try me. You very well know what Sincerity is, nor are you to be deceived by *painted Expreſſions*. Hence it is, that I Wiſh for a hundred Voices, to enable me the better to explain that Love and Friendſhip for you, which is ſo deeply imprinted in my Soul, and which otherwiſe I ſhould not be able to expreſs. - - -

L. 21. *Bullata nuga.* Great Trifles.

L. 21. *Camœna. qu. Canena.* Vid. Macrob.

L. 22. *Quantaque noſtra*, &c. Among the Ancients they had the higheſt, and moſt generous Notions of Friendſhip, inſomuch, that they ſuppoſed two Friends to have but one Soul, divided in two Bodies. Hence *Ovid*, ſpeaking of *Pylades* and *Oreſtes*, ſays,

Qui duo corporibus, mentibus unus erant.

And *Horace*, ſpeaking of *Virgil*,

Et ſervet animæ dimidium meæ.

How high likewiſe does *Cicero* carry it, in his firſt Book of Laws, in theſe Words. *Ubi illa ſancta amicitia, ſi non ipſe amicus per ſe amatur toto pectore, ut dicitur.* And again in his Treatiſe of Friendſhip. *Ego vos hortari tantum poſſum, ut amicitiam omnibus rebus humanis anteponatis. Nihil eſt enim tam naturæ aptum, tam conveniens ad res vel ſecundas, vel adverſas.* After this, he lays down the true Foundation of it, without which, it is impoſſible for an honourable Friendſhip to be contracted. *Virtus amicitiam et gignit & continet; nec ſine virtute amicitia eſſe ullo pacto poteſt.*

Cornutus. A famous Profeſſor of the *Stoick Philoſophy*, *Perſius*'s Maſter, mentioned by *Euſebius*. He was baniſhed from *Rome* by *Nero*, becauſe he found fault with his Writings.

Cum primum pavido cuſtos mihi purpura ceſſit,
Bullaque ſuccinctis laribus donata pependit:
Cum blandi comites, totaque impune Suburra
Permiſit ſparſiſſe oculos jam candidus umbo:
Cumque iter ambiguum eſt, et vitæ neſcius error
Diducit trepidas ramoſa in compita mentes,
Me tibi ſuppoſui: teneros tu ſuſcipis annos
Socratico, Cornute, ſinu: Tunc fallere ſolers
Appoſita intortos oſtendit regula mores,
Et premitur ratione animus, vincique laborat,
Artificemque tuo ducit ſub pollice vultum;
Tecum etenim longos memini conſumere ſoles,
Et tecum primas epulis decerpere noctes.
Unum opus, et requiem pariter diſponimus ambo,
Atque verecunda laxamus feria menſa.
Non equidem hoc dubites, amborum fœdere certo
Conſentire dies, et ab uno ſydere duci:

L. 30. *Purpura.* By this is mean'd, that Garment proper to the young Nobility, which they wore to the ſeventeenth Year of their Age. It was a Gown bordered around with Purple, whence the *Greek* Writers call it περιπόρφυρον. This Garment was firſt appointed by *Tarquinius Priſcus*, as an Honour to his Son, who at the Age of fourteen, in the War with the *Sabins*, ſlew an Enemy with his own Hands. After this it became common to *Prieſts*, *Senators*, *Magiſtrates*, and the Sons of the Nobility. *Ego vobis allego etiam illud ſacrum prætextarum, quo ſacerdotes velantur, quo magiſtratus: quo infirmitatem pueritiæ ſacram facimus ac venerabilem.* Fab. Declam. 340.

L. 31. *Bulla.* A Medal made in the form of a Heart, which the young *Roman* Nobility wore about their Necks. *Bulla (inquit Aſconius) ſuſpendi in collo ingenuis ſolet aurea, libertinis ſcortea, quaſi communiens pectus puerile.*

Romani pueros prætexta donabant et bulla. Hæc aurea erat, inſigne nobilitatis, figuram cordis habens, ut ſignarent eam ætatem alterius conſilio regendam. Alex. ab. Alex. lib. 2. c. 19.

At the ſeventeenth Year of their Age, the young Men hung them up as an Offering to the *Lares*.

L. 33. *Umbo.* By ſome is underſtood to be a white Shield, void of any Figures in it, to remind the young Men to whom they were given, of performing ſome glorious Actions, worthy of being inſerted therein. Others imagine it to be a part of the *Toga virilis*, wrought up in the form of a Shield.

When

- - - - - When I arrived to ſeventeen Years of Age, and was allowed by my flattering Attendants to ramble through the vitious Parts of the Town, as I pleaſed; and was in doubt, what Courſe of Life to purſue, I then put my ſelf under your Tuition. You received me into your Friendſhip, and formed my Mind according to the wiſe Precepts of *Socrates*, which you did with ſo much Art, that my Inſtruction coſt me very little Pains. My Mind was reformed by Reaſon, and grew earneſt to be improved, till at length it was cultivated by your skilful Hand, and brought to its full Perfection. I remember it was with Pleaſure I paſſed whole Days in your Converſation, till we refreſhed our ſelves at Night with a frugal Repaſt. We divided our Time happily between our Study, and our Reſt; and nothing but the Relaxation of a modeſt Entertainment came between.

Surely you cannot doubt, but that both our Birth-days have been bleſt with the ſame friendly *Planet*,

L. 34. *Vita neſcius error.* The Doubts concerning what kind of Life is beſt to chuſe, are very well deſcribed by *Auſonius*.

Quod vita ſectabor iter, ſi plena tumultu
Sunt foris; ſi curis domus anxia; ſi peregrinos,
Cura domus ſequitur; mercantem ſi noxa ſemper
Damna manent: ceſſare vetat ſi turpis egeſtas:
Si vexat labor agricolam, mare naufragus horror
Infamat, panaque graves in cœlibe vita.
Sanguineum ſi Martis opus: ſi turpia lucra
Fœnoris, & velox inopes uſura trucidat?
Omne avum cura, &c.

L. 37. *Socratico ſinu.* In the *Stoick Philoſophy.* For *Socrates* taught *Antiſthenes*, he taught *Diogenes*, he again *Crates* the *Theban*, who inſtructed *Zeno*, the firſt Founder of that Sect.

L. 40. *Sub pollice vultum.* A *Metaphor* taken from Artiſts who made Statues in Wax.

Inceſſum motumque docet, fandique pudorem,
Qualiter artifices pictura pollice cera
Accipiunt formas, ignemque manumque ſequuntur:
Talis erat dilæ natum mutantis imago. Stat. Theb.

Noſtra

Noſtra vel æquali ſuſpendit tempora libra
Parca tenax veri, ſeu nata fidelibus hora,
Dividit in Geminos concordia fata duorum;
Saturnumque gravem noſtro Jove frangimus una.
Neſcio quod, certe eſt quod me tibi temperat, aſtrum.
Mille hominum ſpecies, et rerum diſcolor uſus;
Velle ſuum cuique eſt, nec voto vivitur uno.
Mercibus hic Italis mutat ſub Sole recenti
Rugoſum piper, et pallentis grana cumini:
Hic ſatur, irriguo mavult turgeſcere ſomno:
Hic campo indulget: hunc alea decoquit: ille
In Venerem eſt putris: ſed cum lapidoſa chiragra
Fregerit articulos veteris ramalia fagi,
Tum craſſos tranſiſſe dies, lucemque paluſtrem,
Et ſibi jam ſeri vitam ingemuere relictam.
At te nocturnis juvat impalleſcere chartis;
Cultor enim juvenum purgatas inſeris aures
Fruge Cleanthea. Petite hinc juveneſque ſeneſque
Finem animo certum, miſeriſque viatica canis.

L. 47. *Libra.*

Quoſque dabunt chela, & quos dat Aquarius ortus,
Unum pectus habent, fidique immobile vinclum. Manil.

In his fifth Book likewiſe we read

Felix æquato geminus ſub pondere libræ.

L. 49. *Geminos.* Thoſe who were born under the Sign *Gemini* were likewiſe thought happy. See *Manilius*'s ſecond Book treating of *Gemini*,

Magnus erit geminis amor & concordia duplex.

To give ſome little Notion of the Ancients concerning *Horoſcopes*. The *Aſcendant* was underſtood by them, to be that Part of Heaven which ariſes in the Eaſt the Moment of the Child's Birth. This, containing 30 Degrees, was called the *firſt Houſe*, in this Point the *Aſtrologers* obſerved the Poſition of the celeſtial *Conſtellations*, the *Planets*, and the fixed Stars, placing the Planets and the Signs of the *Zodiack* in a Figure, which they divided into 12 Houſes, repreſenting the whole Circumference of Heaven. The firſt was *angulus Orientis* (by ſome called the *Horoſcope*) ſhewing the Form and Complexion of the Child then born; and likewiſe the reſt had their ſeveral Significations, too tedious to be inſerted here, becauſe of no uſe in the leaſt. The Heathen *Aſtrologers*, in caſting Nativities, held, that every whether

whether we were born under *Libra*, or *Gemini*, or that the Influence of *Jupiter* did ſoften the malignant Aſpect of *Saturn*. But moſt certain it is, that ſome *Conſtellation* or other has united our Souls.

Mens Inclinations, and Purſuits, are as various as their Complexions and Conſtitutions. Every particular Man takes his own Courſe. One, moved by Avarice, trafficks with the *Indies* for *Spices*: Another ſleeps away his Life: This follows his Exerciſes: That Man his *Gaming*: Another ruins his Conſtitution with *infamous Women*: but when the Gout, which is the Conſequence of this Intemperance, ſtops the Circulation in his Joints, that he looks like a withered old Beech, then he laments that he paſſed his Youth in the dark Practices of Vice, and grieves too late for what is impoſſible to be recalled.

But it is not ſo with you, whoſe chief Delight is in *nocturnal Lucubrations*; for you are an Inſtructor of Youth, and refine their Underſtandings with the Philoſophy of *Cleanthes*. *And thus you exhort them to ſtudy.*

Learn hence, both young and old, ſome certain Principles to fix upon. Lay up ſome Comforts againſt the Miſeries of old Age. - - - - - -

Man's *Genius* was the Companion of his *Horoſcope*, and that the *Horoſcope* was tempered by it, hence proceeded that Union of Minds and Friendſhip, which was obſerved among ſome. This appears from *Plutarch* in his Life of *Anthony*, concerning the *Genii* of *Anthony* and *C. Octavius*. Thoſe who have the Curioſity of being farther informed in theſe aſtrological Traditions, let them conſult *Ptolomy*, *Alcabitius*, *Albo Hali*, *Guido Bonat.* &c.

L. 64. *Fruge Cleanthea.* With *Stoick* Philoſophy. *Cleanthes* was a *Stoick* Philoſopher, firſt the Diſciple of *Crates*, Succeſſor of *Zeno Citienſis*. When he went to *Athens*, he became Diſciple to *Zeno*, and was ſo extremely laborious, that he got the Name of another *Hercules*. Being exceedingly poor, he drew Water by Night, to maintain himſelf by Day at his Studies, whence he got the Name of *Phreanthes*. Having not Money to buy Paper, he writ down his Inſtructions on the Bones of Beaſts.

L. 65. *Miſeriſque tutica cani.*

Studia juventutem alunt, ſenectutem oblectant. Cic.

Si te ad ſtudia revocaveris, omne vitæ faſtidium effugeris: nec noctem fieri optabis tædio lucis, nec tibi gravis eris, nec aliis ſuperfluus.

Cras

Cras hoc fiet. Idem cras fiet: quid? Quaſi magnum,
Nempe diem, donas? ſed cum lux altera venit,
Jam cras heſternum conſumpſimus. Ecce aliud cras
Egerit hos annos, et ſemper paulum erit ultra;
Nam, quamvis prope te, quamvis temone ſub uno,
Vertentem ſeſe fruſtra ſectabere canthum,
Cum rota poſterior curras, et in axe ſecundo.
Libertate opus eſt. Non hac, qua quiſque Velina
Publius emeruit, ſcabioſum teſſerula far
Poſſidet. Heu ſteriles veri, quibus una Quiritem
Vertigo facit, hic Dama eſt non treſſis agaſo,
Vappa, et lippus, et in tenui farragine mendax.
Verterit hunc dominus, momento turbinis exit
Marcus Dama. Papæ! Marco ſpondente, recuſas
Credere tu nummos? Marco ſub judice palles?
Marcus dixit: ita eſt. Affigna Marce tabellas.
Hæc mera libertas, hanc nobis pilea donant.
An quiſquam eſt alius liber, niſi ducere vitam
Cui licet, ut voluit? licet, ut volo, vivere: non ſum
Liberior Bruto? - - - -

us? multos in amicitiam attrahet; affluetque ad te optimus quiſque. Nunquam, quamvis obſcura, virtus latet, ſed mittit ſui ſigna. Senec. de tranquill.

L. 73. *Libertate opus eſt*, &c. Immediately, when any Perſon was made free at *Rome*, he was enrolled in one of their *Tribes*, and allowed the common Benefits of a true Citizen. Here I hope it will not be amiſs to ſet down ſome few Quotations from *Roman* Authors to explain it. *Qui neque ſenſu, neque vindicta, neque teſtamento liber factus ſit non eſſe liberum.* Cic.

Ἅθος τοῖς οἰκέταις ὅταν ἐλεύθεροι ὦσιν ξύρεσθαι τε τὰς κεφαλὰς, καὶ πίλια φορεῖν. Plut. in Flam.

Diodorus Siculus, ſpeaking of *Pruſias*, deſcribes him thus:

Ἐξυρημένον τὴν κεφαλὴν, καὶ πίλιον ἔχοντα λευκὸν, καὶ φοροῦντα τηβέννην, καὶ καλίους. *Calvo capite, & cum pileo candido, toga & calceis.*

- - - - *We*

- - - - - We will do it to Morrow. - - - To Morrow you will make the ſame Excuſe. *But is one Day ſo great a Matter?* Yes ſurely; for you called Yeſterday to Morrow, and yet nothing was done then. To Morrow, and to Morrow will be ſtill the Excuſe, till your Life can have no more to ask; thus will you be like the hindmoſt Wheel of a Chariot, ſtill following, but never overtaking.

Study *Philoſophy*, and this will bring you to that *Liberty* which conſiſts in the Freedom of the Mind, not in the Diſtinction of a *Badge*, which determines you to this or t'other *Tribe*. Alaſs, how barren ye are of the Truth, who imagine, that one Turn of the *Prætor* can make you free! *This will do as well for the meaneſt Scoundrel.*------ For Inſtance, that ordinary Groom *Dama*, one of the moſt lying, pitiful Sharpers in *Rome*, in the very Inſtant he is whirled round, he is made no leſs than *Marcus Dama*, and entitled to the following Compliments from the World. *For ſhame will you refuſe to take* Marcus *Security for your Money? Or will you be afraid to ſtand your Trial before a Judge ſo incorrupt as he is?* Marcus *has ſaid it; it is enough.* Marcus, *ſign your Name to this*, Now let me make the following Speech for *Marcus. This is true Liberty------ This I have got by the* Prætor's *Cap.*

Is any other Perſon free, but he who lives as he pleaſes?
I live as I pleaſe;
Therefore I am freer than Brutus.

L. 74. *Teſſerulas.* The *Teſſera* was a kind of Ticket, made of ſquare Braſs, which intitled the Owner to ſhare of the Corn diſtributed among the common People, through the Bounty of the Prince. *Ne ne plebis frumentationum cauſa frequenter a negotiis abocaretur, in annum quaternorum menſium teſſeras dare deſtinavit.* Sueton. vit. Auguſt. c. 45.

L. 81. *Adſigna Marce tabellas.* Witneſs the Will or Bond before another, as a Privilege of Honour. *Inter extraneos quoque et alienos eſt aliquod privilegium ætatis. Honores prior peterem, ad ſignandum advocatus prior rogarer.* Fab. declam.

- - - men-

---- Mendoſe colligis, inquit
Stoicus hic, aurem mordaci lotus aceto.
Hoc (reliquum accipio) *licet, ut volo, vivere*, tolle.
Vindicta poſtquam meus à Prætore receſſi,
Cur mihi non liceat, juſſit quodcunque voluntas,
Excepto ſi quid Maſuri rubrica vetavit?
Diſce: ſed ira cadat naſo, rugoſaque ſanna,
Dum veteres avias tibi de pulmone revello.
Non Prætoris erat ſtultis dare tenuia rerum
Officia, atque uſum rapidæ permittere vitæ.
Sambucam citius caloni aptaveris alto.
Stat contra ratio, et ſecretam garrit in aurem
Ne liceat facere id, quod quis vitiabit agendo.
Publica lex hominum, naturaque continet hoc fas,
Ut teneat vetitos inſcitia debilis actus.
Diluis helleborum, certo compeſcere puncto
Neſcius examen? vetat hoc natura medendi.
Navem ſi poſcat ſibi peronatus arator
Luciferi rudis, exclamet Melicerta periſſe
Frontem de rebus. Tibi recto vivere talo
Ars dedit? et veri ſpeciem dignoſcere calles,
Ne qua ſubærato mendoſum tinniat auro:
Quæque ſequenda forent, et quæ vitanda viciſſim,
Illa prius creta, mox hæc carbone notaſti?

L. 92. *Maſurius Sabinus.* A moſt learned Lawyer in the Reign of *Tiberius*.

L. 93. *Non Prætoris erat*, &c. Here he inſinuates that it is not in the Prætor's Power to give that noble and generous Freedom of the Mind, which is gained by the Study of Philoſophy. *Philoſophiæ ſervias oportet, ut tibi contingat vera libertas. Non differtur in diem, qui ſe illi ſubjecit et tradidit. Statim circumagitur. Hoc enim ipſum philoſophiæ ſervire libertas eſt.* Sen. ep. 8.

L. 94. *Atque uſum rapidæ permittere vitæ.* It is a fine part of Philoſophy, to conſider our ſelves carried down the great Stream of Time, that we ſtop not one Moment in our Courſe, but haſten on to the vaſt and boundleſs Ocean of Eternity. This is moſt beautifully deſcribed by *Juvenal*, in his ninth Satyr.

---- Feſtinat decurrere velox
Floſculus, anguſtæ, miſeraque brevisſima vitæ

---- But

----- But hold, ſays the true diſciplin'd *Stoick*, you reaſon falſely. I allow your *Major*, but I deny your *Minor*.

Well, but ſince I am become my own Maſter, by virtue of the *Prætor*'s Rod, why may I not do what I pleaſe, provided I do not act againſt the Laws?

Liſten then with Attention, and be not offended at what I ſhall ſay, nor jibe me for my Inſtruction, till ſuch time as I remove the Prejudices, which you have received from the Chat of old Women. I tell you again, that it is not the *Prætor*'s Province to teach the true Freedom of the Mind, and to inſtruct us in the refined Methods of acting an honourable Part in Life. You may as well think, that a tall ignorant Clown is fitted for a Muſician. Even Reaſon itſelf oppoſes you, it whiſpers you in the Ear, That no Perſon ought to attempt any thing which is to be the worſe for his undertaking it. The Laws of Man, and Nature forbid Ignorance to meddle with what is beyond its Power. You preſume to make a Compound of *Hellebore*, when you know not how many *Grains* you ſhould put in. The very Nature of *Medicine* denies you ſhould.

If a Country Bumkin, entirely ignorant of *Aſtronomy*, ſhould undertake to ſail, would not *Melicerta* exclaim, that Modeſty was fled from off the World.

Has *Philoſophy* inſtructed you as yet to live uprightly? And can you diſcern Truth from the Appearance of it? Or do you underſtand what to purſue, and what to avoid? Have you ſet any Marks to diſtinguiſh Virtue from Vice? - - - -

Portio, dum bibimus, dum ſerta, unguenta, puellas
Poſcimus, obrepit, non intellecta ſenectus.

L. 103. *Melicerta.* Son of *Ino* and *Athamas*, King of *Thebes*. He killed *Learchus*, Son of *Ino* by a former Husband, becauſe ſhe moved a cruel Stepmother to his Children. This made her fly with her Son *Melicerta*, and throw herſelf with him from a Rock into the Sea. Hence, through Compaſſion, the Gods changed her into a Sea Goddeſs, called *Leucothea* or *Matuta*, and he was changed into a Sea God, called *Palæmon*, by the *Latins*, *Portunus*.

Es modicus voti, presso lare, dulcis amicis?
Jam nunc adstringas, jam nunc granaria laxes,
Inque luto fixum possis transcendere nummum?
Nec gluto sorbere salivam Mercurialem?
Hæc mea sunt, teneo, cum vere dixeris: esto
Liberque, ac sapiens, Prætoribus ac Jove dextro.
Sin tu, cum sueris nostræ paulo ante farinæ,
Pelliculam veterem retines, et fronte politus
Astutam vapido servas sub pectore vulpem:
Quæ dederam supra, repeto, funemque reduco.
Nil tibi concessit ratio: digitum exere, peccas.
D. Et quid tam parvum est? P. Sed nullo thure litabis,
Hæreat in stultis brevis ut semuncia recti.
Hæc miscere nefas, nec, cum sis, cætera fossor,
Treis tantum ad numeros Satyri moveare Bathylli.
Liber ego. Unde datum hoc sumis, tot subdite rebus?
An dominum ignoras, nisi quem vindicta relaxat?

L. 112. *Nec gluto sorbere*, &c. Here he means a voracious Thirst of Gain.

Percutit et frangit vas; vinum defluit; ansa
Stricta fuit: glut, glut murmurat unda sonans.

L. 117. *Astutam vapido*, &c. Wine gone to Decay was called *vinum vapidum*, hence it was metaphorically translated to a vitious Man. *Vitium musto quibusdam in locis, iterum sponte fervere, qua calamitate deperit sapor, vappaque nomen probrosum etiam, hominum cum degeneravit animus.* Plin. lib. 15. c. 20.

L. 118. *Funemque reduco.* A proverbial Saying, taken from an Exercise practised by young Boys among the Ancients, which was contrived to strengthen their Arms. They had a Rope thro' a Hole in a Post, about four or five Foot from the Ground, with a Loop at each End for young Lads to hold by, this they pulled backwards and forwards, till such time as one of them was drawn to the Post; and so the Play ended, for another to succeed.

L. 119. *Digitum exere.* The Stoicks will not allow of the least Fault.

Ἡ φιλοσοφία φησὶν, ὅτι οὐδὲ τὸν δάκτυλον ἐκτείνειν εἰκῇ προσήκει. Epict.

123. *Tres tantum ad numeros*, &c. It is impossible for a clumsey Country Labourer to dance three Turns with the same engaging Air of *Bathyllus*. *molli saltante Bathyllo.* Juv.

- - - - Are

- - - - - Are you moderate in your Desires, not profuse in your Way of living, and agreeable to your Friends? Do you know when to spare, and when to spend? And can you give a Check to your Avarice, in spight of all Temptations which are laid in your Way? When you can sincerely affirm, that you are Master of your self in all these Respects, then say that you are truly free, and wise, by the propitious Consent of *Jupiter* and the *Prætor*.

But you, who were lately one of the common Strain, if you still retain your former ill Habits, under the hypocritical Appearance of Virtue, I retract what I granted you just now; for you are still a Slave to your Vices. *Philosophy* allows no Indulgence, even to the least Faults. Do but wag your Finger, undertake any thing of the least Moment, where it is against Reason, and you transgress. D. *And what is of so little Consequence as the wagging of a Finger?* P. Be that as it will, all the Sacrifice you can offer, will never bring it to pass, That one Drachm of Virtue can be found in Fools. To mix Reason and Folly is against their Nature: Nor can you ever bring it about, if you be in every other Respect as clumsy as a Ditchet, that you shall dance with the least Degree of *Bathyllus*'s Air.

You say, *you are free*. How can that be, when you are subject to so many Passions? Do you acknowledge no Master, but from whom you are discharged by the *Prætor*.

Bathyllus was a famous Pantomime, a Favourite with *Mecænas*.

L. 125. *Vindicta*. The Prætor's Rod, with which he struck the manumitted Slave. It was so called in Memory of *Vindicius*, who discovered the Sons of *Brutus* conspiring the Restoration of *Tarquin*. Here he takes occasion to illustrate, in a most beautiful Manner, the different Slaveries of the Soul and Body, which *Philo Judæus* has very well expressed in a few Words.

Δουλεία ἡ μὲν ψυχῆς, ἡ δὴ σωμάτων λέγεται.
Δεσπόται δὲ τῶν μὲν σωμάτων ἄνθρωποι, ψυχῶν
Δὴ κακία, καὶ πάθη.

I puer,

I puer, et ſtrigiles Criſpini ad balnea defer.
Si increpuit, ceſſas nugator? ſervitium acre
Te nihil impellit: nec quicquam extrinſecus intrat,
Quod nervos agitet. Sed ſi intus, et in jecore ægro
Naſcuntur domini, qui tu impunitior exis,
Atque hic, quem ad ſtrigiles ſcutica, et metus egit herilis?
Mane piger ſtertis: Surge, inquit Avaritia; Eja.
Surge. Negas. Inſtat, Surge, inquit. Non queo. Surge.
Et quid agam? Rogitas: en, ſaperdam advehe Ponto,
Caſtoreum, ſtupas, ebenum, thus, lubrica Coa.
Tolle recens primus piper è ſitiente camelo.
Verte aliquid, jura. Sed Jupiter audiet. Eheu!
Baro, reguſtatum digito terebrare ſalinum
Contentus perages, ſi vivere cum Jove tendis.
Jam pueris pellem ſuccinctus, et cœnophorum aptas:
Ocyus ad navem, nil obſtat, quin trabe vaſta
Ægeum rapias, niſi ſolers luxuria ante
Seductum moneat. Quo deinde inſane, ruis? Quo?
Quid tibi vis? calido ſub pectore maſcula bilis
Intumuit, quam non extinxerit urna cicutæ.
Tun' mare tranſilias? tibi torta cannabe fulto,
Cœna ſit in tranſtro? Vejetanumque rubellum
Exhalet vapida læſum pice feſſilis obba?
Quid petis, ut nummi, quos hic quincunce modeſto
Nutrieras, pergant avidos ſudare denunces?
Indulge Genio, carpamus dulcia. Noſtrum eſt
Quod vivis. Cinis, et manes, et fabula fies.
Vive memor lethi, fugit hora. Hoc, quod loquor, inde eſt.

L. 129. *...ſed ſi intus*, &c. But if you be a Slave to your Paſſions, you are in as wretched a Condition as if you were a Slave to the ſeveteſt Maſter. *Liber eſt qui ſervitutem effugit ſui. Hæc eſt aſſidua ſervitus, et inelucſabilis, ac per diem et noctem æqualiter premens, ſine intervallo, ſine commeatu.* Sen. nat. queſt. lib. 3.

L. 138. *Baro*. or *Varo*. A Name given by the ancient *Gauls*, to ordinary Fellows who followed the Camp, as Drudges to common Soldiers.

L. 145. *Urna cicutæ*. Hemlock is an Herb of a cooling Nature. The Prieſteſſes of *Ceres* uſed to be anointed with it, to make them chaſte.

Go Boy, ſays your Maſter, *and carry the rubbing Bruſh to the Bath of* Criſpinus. If he ſhould grow pieviſh and ſay, *Do you loiter, you lazy Scoundrel?* I ſuppoſe this ſevere Bondage does not in the leaſt move you; nor can any thing external reach you. But if you have your Maſters within your corrupt Mind, how are you freer than this Slave, who is frighted to his Buſineſs by his Maſter's Frown, and Laſh.

In the Morning you lye diſſolved in Sloth. *Riſe up, ſays Avarice; ariſe, I ſay.* You refuſe her. But ſtill ſhe repeats *ariſe*. I cannot. Again ſhe preſſes. What ſhall I do? Do you ask? *Go bring ſome of the* Saperda *Fiſh from* Pontus, *Caſtoreum, Flax, Ebony, Frankincenſe, and* Coan *Wines. Get beforehand with the reſt, by unloading the thirſty Camel of his Pepper. Traffick and perjure your ſelf.* But *Jupiter* alaſs will hear me! *You great Fool, you muſt be as poor as a Church Mouſe, if you have any Regard for God or Religion.*

Now you prepare, and order your Sailors to their Sea-jerkins, and Wine-hampers, you haſten to your Ship, with all the Speed you can. Nothing to ſtop your Paſſage through the *Ægean* Sea; only that *Luxury* calls you aſide, to whiſper you thus------- *You Madman, whither do you run ſo raſhly? What do you mean? You are ſo far over-run with the Heat of your Frenzy, that it would take more than a Pitcher of the Juice of Hemlock to quench it. Will you expoſe your ſelf to the Dangers of the Sea? Can you bear the Hardſhip of ſitting laſhed to a Plank, while you eat your Meat? Can you take up with the moſt ordinary dead Wine, which is corrupted with the Pitch that ſtopped the Veſſel? What do you mean by this? Is it to raiſe your Money from five to ſeven* per *Cent. Indulge your ſelf a God's Name. Let us taſte the Sweets of Life. To me you owe all Pleaſure and Happineſs. Conſider too that Life will ſoon have an End. Live then with this Conſideration, that Death is cloſe upon you, and that Time haſtens its Approach: And that is the Reaſon I give you this Advice.*

En quid agis? duplici in diverſum ſcinderis hamo:
Hunccine, an hunc ſequeris? ſubeas alternus oportet
Ancipiti obſequio dominos: alternus oberres.
Nec tu, cum obſtiteris ſemel, inſtantique negaris
Parere imperio, Rupi jam vincula, dicas;
Nam luctata canis nodum abripit: attamen illi
Cum fugit, à collo trahitur pars longa catenæ.
Dave, cito, hoc credas jubeo, finire dolores
Præteritos meditor, (crudum Chæreſtratus unguem
Abrodens ait hæc) An ficcis dedecus obſtem
Cognatis? an rem patriam rumore ſiniſtro
Limen ad obſcœnum frangam, dum Chryſidis udas
Ebrius ante fores extincta cum face canto?
Euge puer, ſapias. Diis depellentibus agnam
Percute. Sed cenſen' plorabit, Dave, relicta?
Nugaris: ſolea, puer objurgabere rubra.
Nec trepidare velis, atque arctos rodere caſſes.
Nunc ferus et violens: at ſi vocet, haud mora, dicas,
Quidnam igitur faciam? ne nunc, cum accerſor, et ultro
Supplicet, accedam? Si totus et integer illinc
Exieris, nunc nunc, hic hic, quem quærimus, hic eſt;
Non in feſtuca, lictor quam jactat ineptus,
Jus habet ille ſui, palpo quem ducit hiantem
Cretata ambitio? vigila, et cicer ingere large,

L. 164. *Duplici in diverſum ſcinderis hamo.* A Metaphor taken from Fiſhing. *Avarice* baits her Hook with Money. *Luxury* with Delicacy and Pleaſure. You know not which to follow.

L. 160. *Trahitur pars longa catenæ.* Here he alludes to Dogs who break looſe, yet drag a great part of their Chain along with them. *Quid ergo intereſt? quod alii alligati ſunt, alii abſtricti, alii diſtricti quoque. Hic qui ad ſuperiora progreſſus eſt, et ſe altius extulit, longam catenam trahit, nondum liber, jam tamen pro libero.* Sen. de beata vita.

Petrarch has moſt beautifully expreſſed the ſame Image with regard to himſelf, when he was in Love.

Et come vero prigioniero affitto
De la catena mie' gran parte porto
Si cuor, ne gli occhi, et ne la fronte ho ſcritto.

Wel

Well now, what will you do? You ſeem to be at a loſs which of the two to follow. You muſt alternately obey both theſe Maſters, and each time be in the Wrong. Nor can you ſay, for once reſiſting their Commands, You have now broke looſe; for the Dog that breaks his Chain, altho' he flies away, yet ſtill drags along a part of it after him.

Says *Chareſtratus* in the Comœdy, biting his Nails, *Davus, believe me, I ſhall ſoon put an End to my paſt Afflictions; for ſhall I be a Diſgrace to my ſober Relations? Shall I thus ſpend my Eſtate, to the Loſs of my Reputation, in drunken Serenades at Night, before the Door of an Harlot? Very well, Sir; proceed in your wiſe Reſolutions, and offer a Lamb to the Gods who have recovered you. But do you think,* Davus, *that ſhe will weep, if I forſake her? This is all trifling, Sir. This will bring you under the Diſcipline of her red Slipper, nor will you ſo much as dare to tremble, or gnaw the Net, in which you are entangled. Now you ſeem to be violently bent upon leaving her; but, if ſhe ſhould uſe only one ſoothing Invitation, immediately you would ſay, What ſhall I do? What, ſhall I not now return, not even when I am invited back, and when ſhe her ſelf makes it her Requeſt?* If you do entirely withdraw, Now, even at this Inſtant; here, here, I ſay, is the very Man we want; the Man of true Freedom; not he whom the trifling *Lictor* makes free, by a Stroke of his Wand.

Is that Man free, who is violently led by his Ambition? Make uſe of all your Vigilance, and profuſe-

L. 161. *Dave*, &c. This is a Dialogue between *Davus* the Servant, and his Maſter *Chareſtratus*, which *Perſius* takes from the *Eunuch* of *Menander*.

L. 165. *Dum Chryſidis ædes*, &c. It was a Cuſtom for Lovers, when ſhut out by their Miſtreſſes, to anoint the Door-Poſts with Oyl. We find it in the fourth Book of *Lucretius*.

At lacrumans exclusus amator, limina ſæpe
Floribus, et ſertis operit, poſteſque ſuperbos,
Unguit amaracino, et foribus miſer oſcula figit.

L. 177. *Cicer ingere.* Thoſe who were Candidates for any Poſts of Honour among the *Romans*, made the common People Preſents of Peas and Beans for their Votes.

Rixanti populo, nostra ut Floralia possint
Aprici meminisse senes. Quid pulchrius? At cum
Herodis venere dies, unctaque fenestra
Dispositæ pinguem nebulam vomuere lucernæ
Portantes violas, rubrumque amplexa catinum
Cauda natat thynni, tumet alba fidelia vino,
Labra moves tacitus, recutitaque sabbata palles.
Tunc nigri Lemures, ovoque pericula rupto,
Tunc grandes Galli, et cum sistro lusca sacerdos,
Incussere Deos inflantes corpora, si non
Prædictum ter mane caput gustaveris alli.
Dixeris hæc inter varicosos Centuriones,
Continuo crassum ridet Vulsenius ingens,
Et centum Græcos curto centusse licetur.

L. 180. *Herodis venere dies*, &c. Here *Persius* shews how miserable those People were, who laboured under the Dominion of Superstition; and here he takes occasion to lash at the *Jewish*, *Asiatick*, and *Egyptian* Rites, which were introduced by the Inhabitants of those Countries to *Rome*.

The *Herod* here mentioned, is *Herod* the Great, whose Birth-Day was observed with great Solemnity by a Sect of the *Jews*, mentioned by *Epiphanius*, and called *Herodians*.

L. 185. *Tunc nigri lemures*, &c. *Plutarch*, speaking of Superstition, and the Terrors it produces in the Imagination, agrees very nearly with *Persius*.

Οἱ δοῦλοι τῶν δεσποτῶν ἐπιλανθάνονται καθεύδοντες - - - - -
Τοῦτο οὐ δίδωσιν εἰπεῖν ἡ δεισιδαιμονία. μόνη γὰρ οὐ πένδεται
πρὸς ὕπνον οὐδὲ τῇ ψυχῇ, τοτὲ γοῦν, δίδωσιν ἀναπνεῦσαι,
καὶ ἀναθαῤῥῆσαι.

ly

ly ſcatter your Largeſſes among the People, that old Fellows, chatting upon a ſunny Bank, may remember your Generoſity upon the Feſtivals of *Flora*. What can be finer than this? But when the Birth-day of *Herod* comes, and your *Lamps*, crowned with Violets, are diſpoſed in your clouded Windows; and your *Thunie*, which fills your Diſh, is ſwimming in its Sauce; and your white Jug is full of Wine! Then, in Imitation of the *circumciſed Jews*, you ſilently move your Lips, and you dread the *Sabbaths* of the *Circumciſed*. *Add to this, the ſeveral other Plagues of your Superſtition*, Your Notions of *Hobgoblins*, the Dangers portended you from a burſted Egg. Then, the fat *Prieſts* of *Cybele*, and the blinded Prieſteſs of *Iſis*, threaten you with thoſe Gods, who may affect your Body with a Dropſy, unleſs you bite a Head of Garlick thrice in a Morning.

Do but preach this Doctrine concerning true *Liberty*, among the brawny *Centurions*, immediately ſwaggering *Vulſenius* ſets up a Horſe-laugh, and tells you, that a hundred *Greek Philoſophers* are not in Value a hundred Farthings.

L. 186. *Cum ſiſtro laſcia ſacerdos.* This is taken from a Notion they had of *Ceres*, That if ſhe were offended at her Prieſteſs, ſhe immediately ſtruck her blind with a *Siſtrum*.

Vidi ego lanigera numen violaſſe fatentem
Iſidis, Iſiaces ante ſedere focos.
Adter ob hoc ſimilem privatus lumine culpam,
Clamabat media ſe meruiſſe via. Ovid. lib. Pont.

SATYRA SEXTA

AD

CÆSIUM BASSUM.

ADmovit jam bruma foco te, Baſſe, Sabino?
Jam-ne lyræ et tetrico vivunt tibi pectine chordæ?
Mire opifex numeris veterum primordia rerum,
Atque marem ſtrepitum fidis intendiſſe Latinæ;
Mox juvenes agitare jocos, et pollice honeſto
Egregios luſiſſe ſenes? Mihi nunc Ligus ora
Intepet, hybernatque meum mare, qua latus ingens
Dant ſcopuli, et multa littus ſe valle receptat.

Line 1. *Baſſus.* A Lyrick Poet, who lived partly in the Time of *Claudian*, and partly during the Reign of *Veſpaſian*. He and his whole *Villa* were deſtroyed by an Eruption of *Veſuvius*.

Bruma. The ſhorteſt Day in Winter, according to *Ovid*. Faſt. 1.

Bruma nobis prima eſt, veteriſque noviſſima ſolis.

Sabini. A People who lay between the *Umbri* and the *Latini*. *Sabini* (*ut quidam exiſtimavere*) *a religione et deorum cultu Sebini appellati.* Plin. nat. hiſt. lib. 3. c. 12.

L. 2. *Tetricus.* A rough Mountain of the *Sabins*. Hence it may be metaphorically uſed for the Roughneſs of the *Plectrum*, in rouzing the Strings of the Lyre. Some Editors of *Perſius* have it thus: *——et trita vivunt tibi pectine chorda.*

Livy, in his Character of *Numa Pompilius*, gives us the full Force of the Word *Tetricus*. *Sapte igitur ingenio temperatum animum virtutibus fuiſſe opinor magis: inſtructumque non tam peregrinis artibus, quam diſciplina tetrica, ac triſti veterum Sabinorum; quo genere nullum unquam incorruptius fuit.*

L. 4. *Marem ſtrepitum.* A manly and majeſtick Sound, becoming the Subject.

Muſa dedit fidibus divos, puerosque deorum,
Et pugilem victorem, et equum certamine primum,
Et juvenum curas, et libera vina referre. Hor.

SATYR

SATYR VI.

The ARGUMENT.

This Satyr is written to his Friend Baſſus, *in a familiar epiſtolary Style. It is in Commendation of Retirement, and Content; againſt Ambition, Avarice and Prodigality; and at the ſame time ſhews the true Uſe of Riches, condemning thoſe who are too parſimonious or ſordid rather, to enrich their Heirs.*

To CÆSIUS BASSUS, a Lyrick Poet.

HAS the Winter, my Friend *Baſſus*, removed you from the Town to your comfortable *Sabine* Retreat? Do you ſtill command the *Roman* Lyre, and do the Strings return their uſual ſprightly Sound? Wonderful Artiſt! who have improved their Strains to ſuch a degree, as to expreſs the firſt Origine of the World, in Sounds becoming the Subject. Now again you condeſcend to ſing the Joys and Recreations of Youth; or in a graver Style deſcribe the Atchievements of venerable Age. As for me, I have retired to the temperate *Ligurian* Coaſt, within Proſpect of the rolling Sea, where a Promontory of Rocks forms a moſt delightful Harbour.

L. 6. *Ligus ora. Liguria.* A Country of *Italy*, divided by the River *Magra* from *Hetruria*, by the River *Varus* from *Gallia Narbonenſis*. According to *Pliny* it extended in length 211 Miles.

L. 7. *Inſtet, hybernatque meum mare.* How the Warmth of this Coaſt may be reconciled with a Sea at the ſame time tempeſtuous, is plain, from a natural Cauſe given by *Cicero*, in his ſecond Book *de natura deorum. Maria agitata ventis ita tepeſcunt ut intelligi facile poſſit, in tantis illis humoribus incluſum eſſe calorem; nec enim illi externus, ut adventitius habendus eſt tepor, ſed ex intimis maris partibus agitatione excitatus.*

Lunai portum est operæ cognoscere, cives.

Cor jubet hoc Enni, postquam destertuit esse
Mœonides Quintus, pavone ex Pythagoreo.
Heic ego securus vulgi, et quid præparet Auster
Infelix pecori; securus, et angulus ille
Vicini, nostro quia pinguior; etsi adeo omnes
Ditescant orti pejoribus, usque recusem
Curvus ob id minui senio, aut cœnare sine uncto,
Et signum in vapida naso tetigisse lagena.
Discrepet his alius. Geminos horoscope varo
Producis genio. Solis natalibus, est qui

L. 9. *Lunai portum, &c.* A Line of *Ennius* humourously introduced by *Persius*, to express the pleasant Place he chose for his Retirement.

Luna, a Town of *Hetruria*, most delightful for its Situation, being built upon one of the finest Harbours in the World, enclosed by two high Ridges of Mountains, which afford a very noble Prospect on either Side. *Ptolomy* calls it the Harbour of *Eryx*. It is now named *Porto di Spetia*.

L. 10. *Cor jubet hoc Enni, &c.* *Ennius*, a very ancient *Roman* Poet, born at *Rudii*, a Town of *Calabria*, in the Consulate of *Q. Valerius* and *C. Manlius*; encouraged to *Rome* by *Cato* the *Quæstor*. He writ some Annals, Satyrs, Tragœdies, and Comœdies, which are lost. We have nothing of his Works remaining, but a few Fragments. The Reason why the Poet uses the Word *Cor* in this Place, is from an old Tradition, which we read in *Aulus Gellius* lib. 17. c. 17. *Quintus Ennius tria corda habere sese dicebat, quod loqui Græce, et Osce, et Latine sciret.* We find a Passage in the seventh Book of *Pliny's Nat. Hist.* much to his Honour. *Prior Africanus Q. Ennii statuam sepulchro suo imponi jussit: clarumque illud nomen, imo vero spolium, ex tertia orbis parte raptum, in cinere supremo cum poeta titulo legi.* *Ennius* held the Transmigration of Souls, according to the Doctrine of *Pythagoras*; and imagined himself the fifth, in this way of Descent from *Homer*. *Tertullian*, in his Treatise of the Resurrection, runs the phantastical Genealogy thus: *Euphorbas, Pythagoras, Homerus, Pavus, Ennius.*

L. 16. *Minui senio.* Envy, or any other Anxiety of the Mind, reduces the Body to such an ill State, that it produces the visible Effects of old Age, hence it is, that *Hesiod* says,

Ἅιψα γὰρ ἐν κακότητι βροτοὶ καταγηράσκουσι.

And *Ovid*,

Jam mihi deterior canis aspergitur atas,
Jamque meos vultus ruga senilis arat.

'Tis

'Tis worth your while, ye Romans, *to behold*
The Port of Luna, *said a Bard of old,*
Who from a Peacock dream'd himself to be
By Transmigration, in the fifth Degree.

Here I live regardless of the common People, remote from Ambition; without any Dread of Rot, or Murrain among my Herds; nor does it give me the least Uneasiness, that my Neighbour has a larger Crop than mine; and tho' all the base-born Upstarts around me should wallow in Riches, would I repine so far, as to make me look old; or sink into the Extream of Parsimony to vye with them. Let others differ from me in this, *it is natural.* The same Constellation produces even Twins of a different Genius and Disposition. The one on his Birth-day (*when he ought to be ge-*

Jam vigor et quasse languent in corpore vires,
Nec juvent lusus qui placuere juvant.
Nec me, si subito videas, cognoscere possis,
Ætatis facta est tanta ruina mea.
Confiteor facere hoc annos; sed et altera causa est,
Anxietas animi, continuusque labor.

L. 17. *Et signum,* &c. To examine the Seal of my Flask so closely, as to touch it with my Nose, lest any of my dead Wine should be stolen.

L. 18. *Discrepet his alius,* &c. Here he very well expresses the different Inclinations of Men, altho' they should be Twins, and born very nearly at the same time. *Horace* speaks to the same purpose, in the second Book of his Epistles.

Cur alter fratrum cessare, et ludere, et ungi
Præferat, Herodis palmetis pinguibus: alter
Dives et importunus, ad umbram lucis ab ortu
Sylvestrem flammis, et ferro mitiget agrum?
Scit Genius.——

Lampridius tells us, no two Persons could be more different than *Commodus* and *Antoninus*, altho' the *Astrologers* foretold they should prove alike, because they were born under one and the same *Constellation*.

Tingat

Tingat olus ficcum muria vaſer in calice empta,
Ipſe ſacrum irrorans patinæ piper: hic bona dente
Grandia magnanimus peragit puer. Utar ego, utar,
Nec rhombos ideo libertis ponere lautus,
Nec tenuem ſolers turdorum noſſe ſalivam.
Meſſe tenus propria vive, et granaria (fas eſt)
Emole, quid metuas? Occa, en ſeges altera in herba eſt.
Aſt vocat officium: trabe rupta, Bruttia ſaxa
Prendit amicus inops; remque omnem, ſurdaque vota
Condidit Ionio; jacet ipſe in littore, et unà
Ingentes de puppe Dei; jamque obvia mergis
Coſta ratis laceræ. Nunc et de ceſpite vivo
Frange aliquid; largire inopi, ne pictus oberret
Cærulea in tabula. Sed, cœnam funeris hæres
Negliget iratus, quod rem curtaveris, urnæ

L. 20. *Muria.* A kind of Pickle mentioned by *Pliny* lib. 31. c. 8. *Muria quoque, ſive illa ſalſugo, ſpiſſat, mordet, extenuat, ſiccat.*

L. 21. *Ipſe ſacrum*, &c. The Poet gives the Epithet *ſacrum* to the Word *Piper* here, the better to expreſs the Perſon's Avarice, who ſeems to be as ſparing in the Uſe of it, as if it were rather intended for pious and religious Uſes; for Pepper, as we read in *Pliny*, was a dear Commodity at *Rome*. *Utrumque ſylveſtre gentibus ſuus eſt, et tamen pondere emitur, ut aurum, vel argentum.* In the ſame Chapter he ſays, it was adulterated with *Juniper* Berries; which would not have anſwered the Cheat, had Pepper been a cheap thing. *Plin. nat. hiſt. lib.* 1. *c.* 7.

L. 21, 22. ——*hic bona dente*
Grandia magnanimus peragit puer. The other on t'other Extream runs madly through his whole Fortune.

Utar ego, &c. Here begins that Paſſage wherein the true and proper Uſe of Wealth is expreſt.

L. 27. *Aſt vocat officium*, &c. Here he proceeds to ſhew the beſt Inſtance of Liberality to our Friends in Diſtreſs.

Bruttia ſaxa. The *Bruttii* were a People in the South of *Italy*, formerly Shepherds, belonging to the People of *Lucania*, who flying from them ſettled on the other ſide of the River *Lans*, whence they were called *Brettii* in the *Lucanian* Tongue, which was a Name in their Language for Fugitives. By the *Romans* they were called *Bruttii*, for their Stupidity. They revolted to *Annibal*, in the ſecond *Punick* War, for which Reaſon they were ever after treated as Slaves by the *Romans*.

nerous) ſcarce allows Seaſoning enough to his Pottage; the other, quite oppoſite in Temper, ſquanders away all his Eſtate. But as for me, I will enjoy the Bleſſings which I have from Heaven; nor will I be ſo prodigal as to feed my Freed-men with Turbets, nor ſo delicate as to diſtinguiſh between the Flavor of one Thruſh and another. Enjoy, *a God's name*, your preſent Fruits; grind your Corn, and ſpare not. You cannot fear to want. You no ſooner harrow your Land, but behold the green Hopes of another Harveſt!

But you who are covetous will make this Pretence. My poor Friend is ſhipwrecked on the *Brutian* Rocks. All his Effects, and his Pra ers are ſunk in the *Ionian* Sea. He lies a melancholy Spectacle on the Shore, and his ſhipwrecked Gods beſide him; and now the ſhattered Planks of his Veſſel are floating to meet the Sea-Mews. Then give him Part of your Eſtate, and do not let him beg about the Streets. But you will think perhaps, your Heir will ſo much reſent the Diminution of your Fortune, that he will neglect defraying

L. 30. *Ingentes de puppe dei.* The Image of the Tutelar God was generally painted on the Ship. *Lactantius* calls them *Pictos navium præſules.*

Eſt mihi, ſitque precor flava tutela Minervæ,
Navis et a picta caſſide nomen habet. Ovid.

L. 33. ---*ſed cœnam funeris*, &c. The Ancients had ſeveral kinds of Suppers made in Honour of the Deceaſed. Firſt, that which was laid upon the funeral Pile, ſuch as we find in the 23d Book of *Homer*, and the 6th *Æneis* of *Virgil*, *Catull.* Ep. 55. *Ovid.* Faſt. 2. Secondly, the Supper given to the Friends and Relations at their Return from the Funeral. As in the 24th Book of *Homer's Ilias*, in honour of *Hector*. This kind of Supper is mentioned in *Lucian's* Treatiſe of Grief, and *Cicero's* third Book of Laws. Thirdly, the *ſilicernium*, a Supper laid at the Sepulchre, called ἑκάτης δεῖπνον. Others will have it to be a Meeting of the very old Relations, who went in a very ſolemn Manner after the Funeral, and took their Leaves one of the other, as if they were never to meet again. The fourth was called *epulum novendiale.*

Oſſa

Oſſa inodora dabit, ſeu ſpirent cinnama ſurdum,
Seu cerafo peccent caſiæ neſcire paratus.
Tu-ne bona incolumis minuas? Sed Beſtius urget
Doctores Graïos. Ita fit, poſtquam ſapere urbi
Cum pipere, et palmis, venit noſtrum hoc maris expers,
Fœniſecæ craſſo vitiârunt ungaine pultes.
Hæc cinere ulterior metuas? At tu, meus hæres
Quiſquis eris, paulum à turbâ ſeductior audi.
O bone num ignoras? Miſſa eſt à Cæſare laurus
Inſignem ob cladem Germanæ pubis, et aris
Frigidus excutitur cinis, ac jam poſtibus arma
Jam chlamydes Regum, jam lutea gauſapa captis,
Eſſedaque, ingenteſque locat Cæſonia Rhenos;
Diis igitur, Genioque ducis centum paria, ob res
Egregie geſtas, induco. Quis vetat? aude.
Væ, niſi connives. Oleum, artocreaſque popello
Largior; an prohibes? Dic clare. Non adeo, inquis.
Exoſſatus ager juxta eſt. Age, ſi mihi nulla
Jam reliqua ex amitis, patruelis nulla, proneptis
Nulla manet patrui, ſterilis matertera vixit,
Deque avia nihilum ſupereſt; accedo Bovillas,
Clivumque ad Virbi; præſto eſt mihi Manius hæres.

L. 35. *Oſſa inodora.* It was a Cuſtom among the *Romans* to depoſite the Bones of the Deceaſed in an Urn, with *aromatick* Gums and Spices. *Herodian* mentions this in his Hiſtory of *Severus*. Τῶν κόνιν σὺν ἀρώμασιν εἰς κάλπιν ἀναβάσης ἐνέκλεισεν.

L. 39. *Murtæ expers.* Void of a true maſculine Spirit.

L. 40. *Pœniſeca.* Meaning the primitive *Romans*, who lived as common Farmers.

L. 43. *Miſſa eſt a Cæſare laurus.* When a *Roman* General gained a Victory, the Letter, which he ſent, was wrapt in Laurel.

Τὰ γράμματα δάφνῃ περιβαλὼν οἷς ἔθος ἐστὶν ὅτι νικᾷς. Appian. Mith.

Victricem lauream quam tenet ante vides. Martial. Ep. lib. 9. 37.

per Charges of your Funeral, *and say*, What, embezle that Income, while you live, which to be mine at your Death? But *Bestius* assures at all these expensive Offerings to the Dead troduced by the *Greek* Philosophers. We never ny of this Luxury, before the effeminate *Gre-* rought it over with their Dates, and Pepper; w the Infection has spread it self so far, that ur common Labourers cannot sit down to their , without some of the best, and most fragrant But seriously, do you carry such Fears as these l the Grave? Now let me whisper my Heir, r he shall be. Do you hear the News, my ? *Cæsar* has sent an Express, with an Account Victory over the *Germans*. *A thanksgiving Day nted*. The cold Ashes are swept from the Al- *make Room for new Sacrifices*. *Cæsonia*, the Em- has ordered the Trophies, and the Spoils of and Captives to be hung up. The Chariots e lusty *Germans* to be exposed to publick View. ore I shall, as a Complement to his Victories, a Shew of a hundred Gladiators. Gainsay it dare. You shall dearly suffer for it, if I shall r the least Dislike in you. I resolve upon a pub- rgess to the common People. Do you pretend id it. Come, speak aloud. You have not so n Estate to be thus lavish of it. Well, I can it is in my own Power, and if I have not one Aunts living, nor any one remote Relation, go to *Bovilla* or Mount *Virbius*, and make choice *ius* for my Heir. That Son of the Earth! *Why*

emque sui pervenit laurea belli. Claudian.

m gesta prospera ret. Tacit. hist.

. *Gausapa*. The *Gaulish* Habit.

Exossatus ager. Land well cultivated.

. *Bovillas*. A Town in *Latium*, not far from *Rome*, in l which led to *Aricia*. *Ovid* makes it near the City.

s suburbanis quadam fuit Anna Bovillis.

alled from a Cow, which dragged her Entrails after her lace. qu. *Bovis villa*.

Progenies

Progenies terræ. Quære ex me, quis mihi quartus
Sit pater, haud prompte, dicam tamen, adde etiam unum,
Unum etiam, terræ est jam filius, et mihi ritu
Manius hic generis prope major avunculus exit.
Qui prior es, cur me in decursu lampada poscis?
Sum tibi Mercurius; venio Deus huc ego, ut ille
Pingitur. An renuis? Vin' tu gaudere relictis?
Deest aliquid summæ. Minui mihi; sed tibi totum est,
Quicquid id est. Ubi fit, fuge quærere, quod mihi quondam
Legarat Tadius, neu dicta repone paterna.
Fœnoris accedat merces; hinc exime sumptus.
Quid reliquum est? Reliquum? Nunc nunc impensius unge,
Unge puer caules. Mihi festa luce coquatur
Urtica, et fissa fumosum finciput aure?

L. 56. *Clivumque ad Virbi.* A Town about four Miles from *Rome*, in the Road to *Aricia*, near the Grove of *Diana*, where *Virbius* (a Name given to *Hippolytus*) was worshipped.

Manius. A Name for some ordinary Person. *Mando tibi, Mani, illa solitaurilia circumagi jubeas.* Cato de re rust. c. 191.

L. 59. *Terra est jam filius.* Persons of obscure Birth were generally so called. I remember *Cicero*, in one of his Letters to *Atticus*, calls the Person who carried it, by the Name of *Terra filius*, for which Reason he said he could not trust him with any Affair of Importance.

L. 61. *Qui prior es*, &c. The *Gracians* had a Game instituted in honour of *Prometheus* called Ἀγων λαμπαδοῦχος. The Persons who engaged in the Contest were to run from the Tomb of *Prometheus* to *Athens*, with lighted Torches in their Hands, if the foremost happened to be extinguished, the second in course, provided his was lighted, happened to carry the Victory, if his failed, it fell to the third, and so on according to their Succession. I shall here insert the Description given of it by *Pausanias*.

Εν Ἀκαδημίᾳ ἡ ἐστὶ Προμηθέως βωμός, καὶ θέουσιν ἀπ' αὐτοῦ πρὸς τὴν πόλιν ἔχοντες καιομένας λαμπάδας. τὸ δὲ ἀγώνισμα, ὁμοῦ τῷ δρόμῳ φυλάξαι τὴν δᾶδα ἔτι καιομένην ἐστίν. ἀποσβεσθείσης δὲ, οὐδὲν ἔτι τῆς νίκης τῷ πρώτῳ,

not?

not? Only enquire of me, who was my Ancestor at the distance of four Generations, and I shall not readily answer it.--- Do but proceed one or two farther back, and I shall tell you that he was a Son of the Earth; by which means *Manius* may come to be my great Uncle. But why should you, being older than me, invert the order of Nature? Consider I am your *Mercury*; I come as he is represented by the Painter. Do you reject me? Will you be pleased with what I leave you? But you have broke in upon the Principal. That I did for my own Use. But whatever is left, it is all your own. Do not you call me to an Account for the Legacies, which were left me by *Tadius*; Nor with the Authority of a Father advise me, to live upon the Use of my Money. *But still you urge*, What will be left for me? Left for you. *Is that your Question.* Here, who is there? Go, my Servant, use more Oil to my Coleworts. Shall I stint my self to dryed Hog's-cheek, and Nettles, upon a Festival; that such

δευτέρῳ δὲ ἀντ' αὐτοῦ μέτεστιν. εἰ δὲ μηδὲ τούτῳ καιοιτο, ὁ τρίτος ἐστὶν ὁ κρατῶν. εἰ δὲ καὶ πᾶσιν ἀποσβεσθείη οὐδεὶς ἐστὶν ὅτῳ καταλείπεται ἡ νίκη·

Others will have it, There was a successive delivering of the Torches from one to another, and we have some Allusions of this in Authors, when they express the various Changes and Vicissitudes of human Affairs, or the Succession of Animals.

Inque brevi spatio mutantur secla animantum,
Et quasi cursores vitai lampada tradunt. Lucret.

Γεννῶντες, καὶ ἐκτρέφοντες παῖδας, καθάπερ λάμπαδα τὸν βίον παραδίδοντες ἄλλοις ἐξ ἄλλων. Plat. leg. lib. 6.

L. 62. *Sum tibi Mercurius*, &c. I am an unexpected God of Gain to you. I come with a full Bag in my Hand like him.

Τὸ ἄγαλμα αὐτοῦ βαστάζων μάρσυπον. Suidas in Ἑρμῆς.

Ut

Ut tuus iſte nepos olim ſatur anſeris extis,
Cum moroſa vago ſingultiet inguine vena,
Patriciæ immeïat vulvæ, mihi trama figuræ
Sit reliqua? aſt illi tremat omento popa venter?
Vende animam lucro, mercare, atque excute ſolers
Omne latus mundi, ne ſit præſtantior alter
Cappadocas rigida pingues paviſſe cataſtâ.
Rem duplica. Feci; jam triplex; jam mihi quartò,
Jam decies redit in rugam, depinge, ubi ſiſtam,
Inventus, Chryſippe, tui finitor acervi.

L. 77. *Cataſta.* A wooden Engine, on which the Slaves were placed which were expoſed to Sale. *Talem in Cataſta videre Chryſogonum Sylla.* Plin. lib. 35. It became in later Ages an Engine to rack the Chriſtians upon. *Cataſta, genus tormenti,* i. e. *lecti ferrei, quibus impoſiti Martyres, igni ſupponebatur.* Cyprian Ep. 33. *Vid.* St. Auguſt. in Pſalm. Apon. lib. 3. Comment. in Cant. Acta. S. S. Martyr. Numid. N. 6.

L. 80. *Chryſippus.* An *Aſiatick* Philoſopher, the moſt famous of the *Stoicks.* He was *Zeno*'s Diſciple, and a moſt excellent Logician. It was ſaid of him, that if the Gods themſelves made any uſe of Logick, it could be no other than his. The *Athenians*

a Spend-

a Spendthrift as this may live in all manner of Luxury? Shall I ſtarve my back to feed his Belly? *What a fine Speech he makes to me!*

Go now and ſell thy Soul for Gain, ranſack the whole World to get the ſtarv'd of others in Riches. Deal in Cappadocian *Slaves. Double your Fortune.* I have already made it three-fold: I may ſay four-fold. Now it is ten-fold. Tell me, *Chryſippus*, you who found out a Method to finiſh your endleſs Argument, where ſhall I end this?

had him in ſo great Eſteem, that they erected a Statue to him. He was the Inventor of that Way of Arguing called the *Sorites*. *Venit ad Soritas, lubricum ſane et periculoſum locum, quod to modo dicebas eſſe vitioſum interrogandi genus. Quid ergo? iſtius vitii nomen noſtra culpa eſt? Rerum natura nullam nobis dedit cognitionem finitum, ut illa in re ſtatuere poſſimus.— Quatenus? nec hoc in acervo tritici ſolum unde nomen eſt; ſed alia omnino in re minutatim interroganti, dives, pauper: clarus, obſcurus: multa, pauca: magna, parva: longa, brevia: lata, angusta: quanto aut additio aut dempto, certum, quod reſpondeamus, non habemus.* Cic. academ. quæſt.

PERSIUS

PERSIUS has imitated HORACE in many Paſſages, which I think proper to place under their Names in the following Manner.

HORACE.

Quid faciam præſcribe. ſat. 2
Scribimus indocti
Et cantu tremulo pota. lib. 4 od. 13
donec ohe jam
Ad cœlum manibus ſublatis - - lib. 2 ſat. 5
ſenium depone camenæ. lib. 1 ep.
Balba feris annoſo verba palato. ſat. 3 l. 2
ſperamus carmina fingi
Poſſe linenda cedro. art. poet.
unctum qui recte ponere poſſit. ibid
tritæ munere veſtis. ep. 19 lib. 1
vos o
Pompilius ſanguis. art. poet.
quia ponere totum
Neſciet.
Mene moveat cimex Pantilius. art. poet.
ſi vis me flere dolendum eſt
Primum ipſi tibi - ibid
Sæpe caput ſcaberet, et vivos roderet ungues. ſa. 10 li. 1

Creſſâ ne careat pulchra dies nota. lib. 1 od. 36
ad miſeras preces
Decurrere, et votis paciſci. lib. 3 od. 29
At bona pars hominum - - ſat. 1 lib. 1
Jane pater, clare, clare cum dixit, Apollo:
Labra movet metuens audiri; pulchra Laverna
Da mihi fallere - - ep. 16 lib. 1

O ſi urnam argenti fors qua mihi monſtret. ſat. 6 lib. 2
maxime quis non
Jupiter exclamet - -

PER-

PERSIUS.

SAT. I.

	lin.
Quid faciam?	12
Scribimus inclusi.	13
Tremulo scalpuntur, &c.	21
dicas cute perditus ohe.	29
En pallor seniumque	
tenero supplantat verba palato.	35
et cedro digna locutus.	42
calidum scis ponere sumen.	52
tritâ donare lacerna.	54
vos o patricius sanguis.	61
nec ponere lucum	
Artifices	70
Men' moveat quippe.	89
Plorabit qui me volet incurvasse querela.	91
Nec pluteum cædit, nec demorsos sapit ungues.	106

SAT. II.

Hunc, Macrine, diem numera meliore lapillo.	1
non tu prece poscis emaci.	3
At bona pars procerum - -	5
hæc clare, et ut audiat hospes.	
Illa sibi introrsum, et sub lingua immurmurat:	8
O si	
Sub rastro crepet argenti mihi seria - -	11
proh Jupiter! O bone, clamet,	22

an triſte bidental
Moverit inceſtus - - art. poet.
Quid voveat dulci nutricula majus alumno. ep. 4 lib. 1
quo pacto peſſime ſat. 7 lib. 2
Immunis a am ſi tetigit manus
Non ſumptuoſa blandior hoſtia,
Mollibit averſos penates
Farre pio, et ſaliente mica. lib. 3 od. 23

Jam paſtor umbras cum grege languido. lib. 3 od. 29
nemon' oleum feret ocyus? ſat. 7 lib. 2
Culpantur fruſtra calami. ſat. 3 lib. 2
argillâ quidvis imitaberis udâ. ep.
modo ſit mihi menſa tripes et
Concha ſalis puri - - ſat. 3 lib. 1
vivit ſiliquis et pane ſecundo. ep. 1 lib. 2

reddat nat's chariſque propinquis. ſat. 1 lib.
Stes capite obſtipo - -
velut ægri ſomnia vanæ
Fingentur ſpecies - - art. poet.
impranſi correptus voce magiſtri.
ne ſis patruus mihi - -

rectius hoc eſt:
Hoc faciens vivam melius - - ſat. 4 lib. 1
Introrſum turpem, ſpecioſum pelle decorâ. lib. 2 ep. 16
aliquis cubito ſtantem prope tangens. ſat. 5 lib. 2
Cædimur, et totidem plagis conſumimus hoſtem.

Regibus hic mos eſt - -
At tu concluſas hircinis follibus auras
Uſque laborantes, dum ferrum molliat ignis,
Ut mavis imitare - - lib. 1 ſat. 4
notum ſi calida verbum
Reddiderit junctura novum - -
Utrumque noſtrum incredibili modo
Conſentit aſtrum. od. 17 lib. 2
Scit genus natale comes qui temperat aſtrum.

Triſte

Triſte jaces lucis evitandumque bidental. 27
Aſt ego nutrici non mando vota. 39
quo peſſime pacto. 46

Hæc cedo ut admoveam templis et farre litabo. 75

SAT. III.

et patulâ pecus omne ſub ulmo eſt. 6
Ocyus adſit huc aliquis : nemon ? 7
Tunc queritur craſſus calamo quod pendeat humor 12
Udum et molle lutum es, 23

purum et ſine labe ſalinum. 25
ſiliquis et grandi paſta polenta. 55
patriæ chariſque propinquis
Quantum elargiri deceat - - 70
Obſtipo capite et figentes lumine terram, 80

Ægroti veteris meditantes ſomnia : 83
cur quis non prandeat, hoc eſt ? 85
ne ſis mihi tutor : 90

SAT. IV.

Hoc puto non juſtum eſt, illud male, rectius iſtud. 8
ſummâ nequicquam pelle decorus. 13
Eſt prope te ignotus cubito qui tangit. 33
Cædimus inque vicem præbemus crura ſagittis. 41

SAT. V.

Vatibus hic mos eſt, 1

Tu neque anhelanti coquitur dum maſſa camino,
Folle premis ventos : 11

junctura calidus acri 14
amborum fœdere certo
Conſentire dies, 45
Neſcio quod certe eſt, quod me tibi temperat aſtrum. 51

Hic mutat merces ſurgente a ſole, ad eum quo
Veſpertina tepet regio - -
Eſt mihi purgatam crebro qui perſonet aurem. ep. 1
Dum vult libertas mera dici.
clament periiſſe pudorem
Cunctì pene patres - -
Securus cadat, an recto ſtet fabula talo.
creta an carbone notandi? ſat. 3 lib. 2.
In triviis fixum cum ſe dimittat ob aſſem.
Quæ poterunt unquam ſatis expurgare cicutæ?
In cicere atque faba bona tu perdaſque lupinis.
ſat. 3 lib. 2
Labra moves cupiens audiri

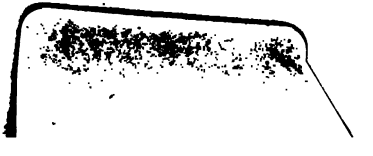
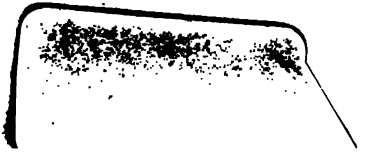
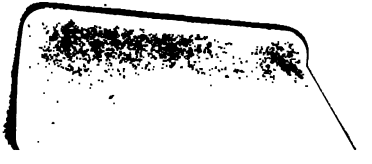
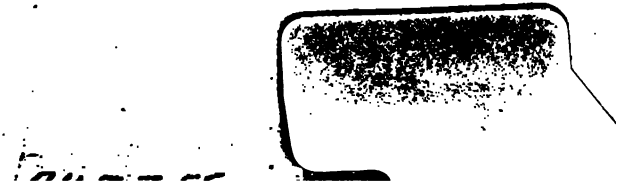
O ſi angulus ille
Proximus accedat qui nunc denormet agellum. ſat. l. 2
indignum quod ſit pejoribus ortus.
nec metuam quid de me judicet hæres,
Quod non plura datis invenerit - -
Quantulum enim ſummæ curtabit quiſque dierum.

Mercibus

PERSIUS.

Mercibus hic Italis mutat ſub ſole recenti. 54
Cultor enim es juvenum purgatas inferis aures. 63
Hæc mera libertas. 82
exclamat Melicerta periſſe
Frontem de rebus 103
tibi recto vivere talo. 104
Illa prius cretâ mox hæc carbone notaſti. 108
Inque luto fixum poſſis tranſcendere nummum. 111
quam non extinxerit urna cicutæ.
cicer ingere large
Rixanti populo - - 177
Labra moves tacitus. 184

SAT. VI.

angulus ille
Vicini, noſtro, quia pinguior - - 13
Diteſcant orti pejoribus 15
ſed cænam funeris hæres
Negliget iratus. 33
Quod rem curraveris. 34

FINIS.